

JOHN PARRY

PIONEER, MISSIONARY, BUILDER

from

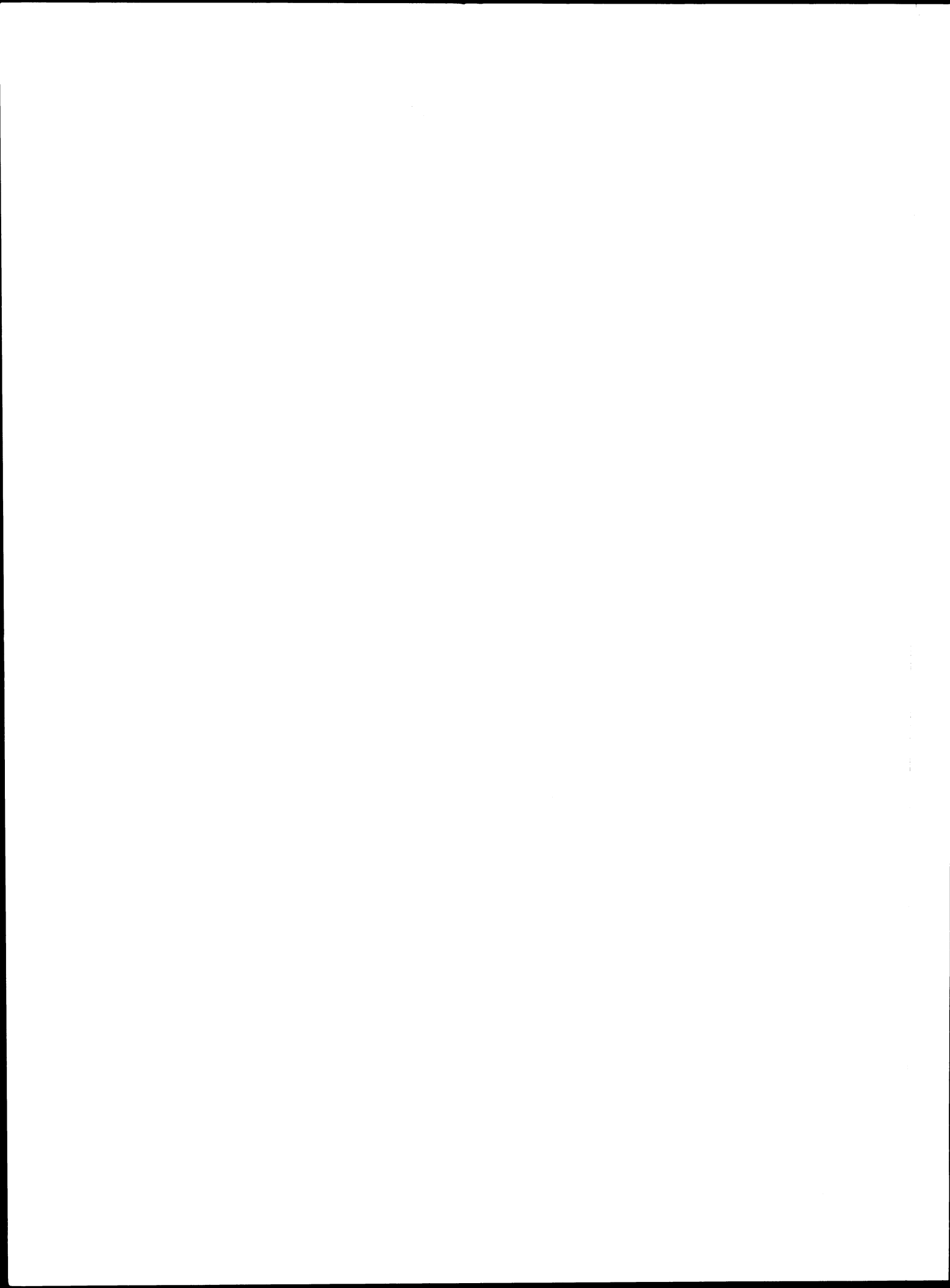
John Parry's Journal
(1866-1868)

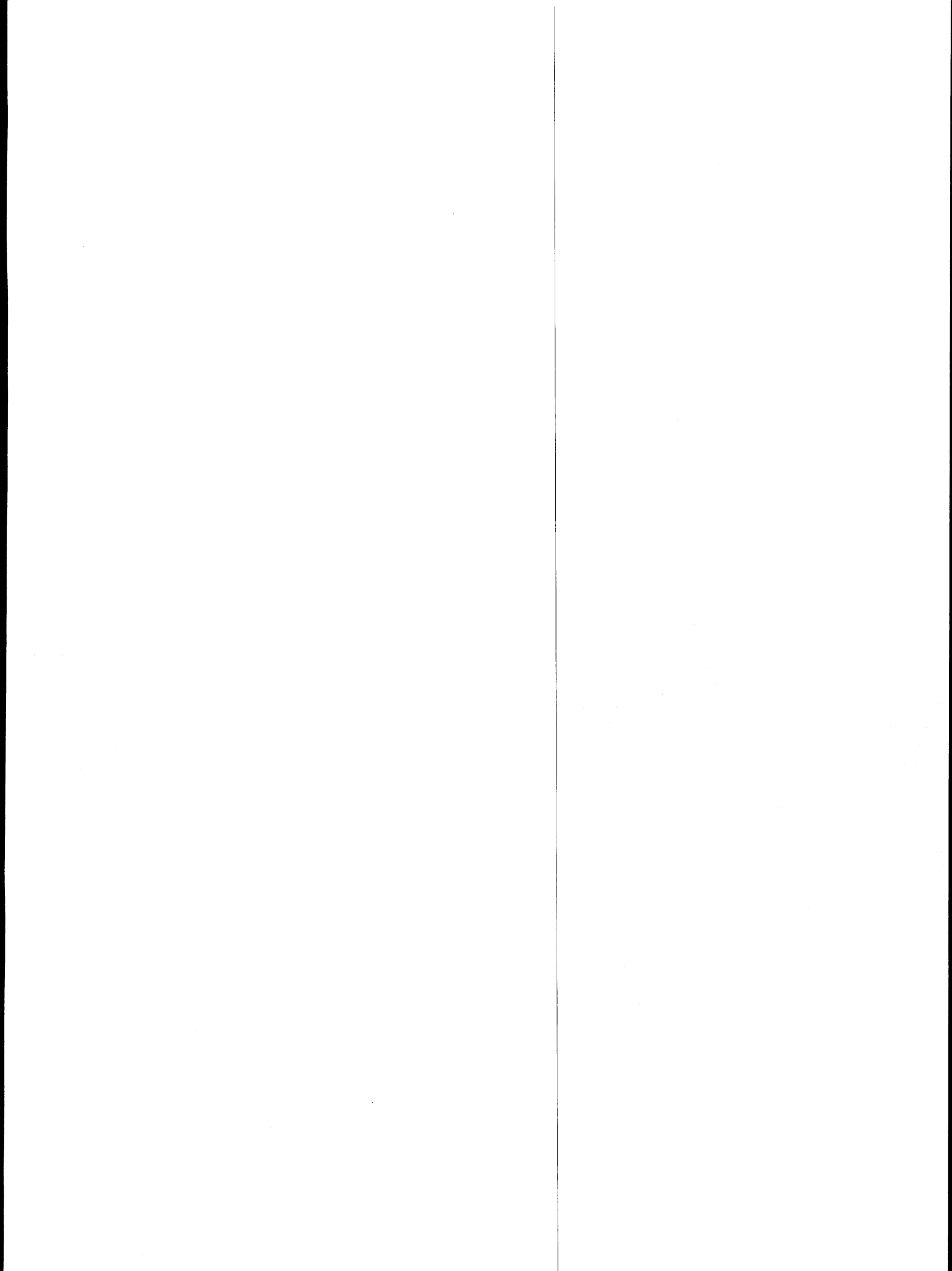
With notes and additional commentary

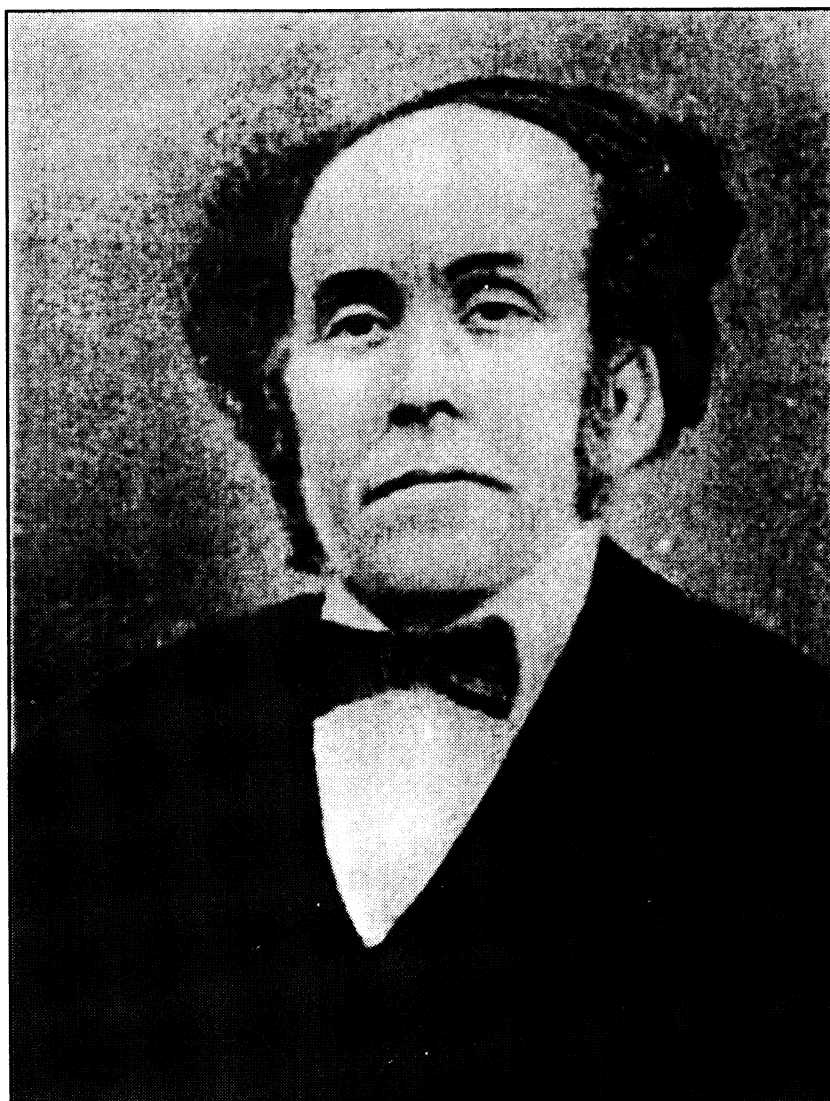
by

Orvid R. Cutler, Jr.

1997







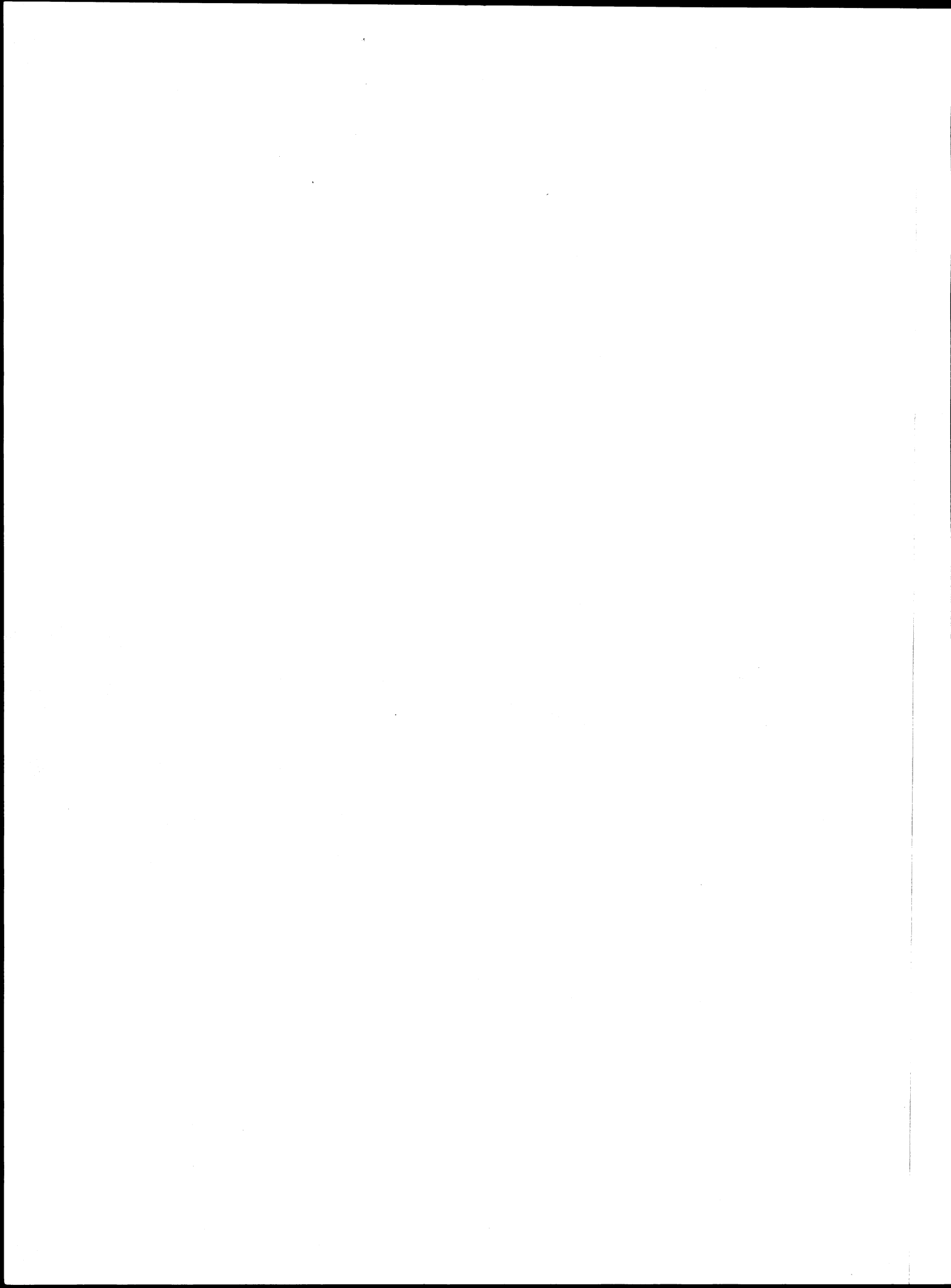
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PREFACE

The influence of the Welsh people on the history of the Church of Jesus Christ of Latter-Day Saints began in October 1840 when Henry Royle and Frederick Cook were assigned to preach in North Wales. Little came of that first effort, but convert growth was rapid following the assignment of Captain Dan Jones to preside over the Welsh Mission in 1845. Since that time the Welsh people have contributed greatly to Church history and growth, particularly in the fields of music and of construction. Prominent among these contributors have been members of the Parry family of North Wales. This book attempts to document the activities of John Parry and his family from the time they first heard of the "Mormons" about 1845, until after John Parry's death in 1882.

The Parry family, prominent in the Flintshire area of North Wales in building, music, and in religious affairs, first heard "Mormon" Elders preach one hundred and fifty years ago in Liverpool, England, and joined the Church shortly thereafter. Their influence and missionary zeal helped to bring many from North Wales into the Church.

John Parry Jr.'s Journal, covers his family, and his life, up to the time he was on his mission to Wales in 1866-68. He apparently began writing it when he reached England in 1866, so many events of earlier times are from his memory. His last entry was several months before he returned to America, and later events in his life have been obtained from various family, church, and newspaper sources.

His journal was passed down to his daughter Mary Aneron Parry Nielsen, who gave it to my mother just before her death in 1938. I obtained it about 1955 as I began to be seriously interested in my ancestry. A copy of the original journal is in the Church Historian's office, in Salt Lake City, Utah.

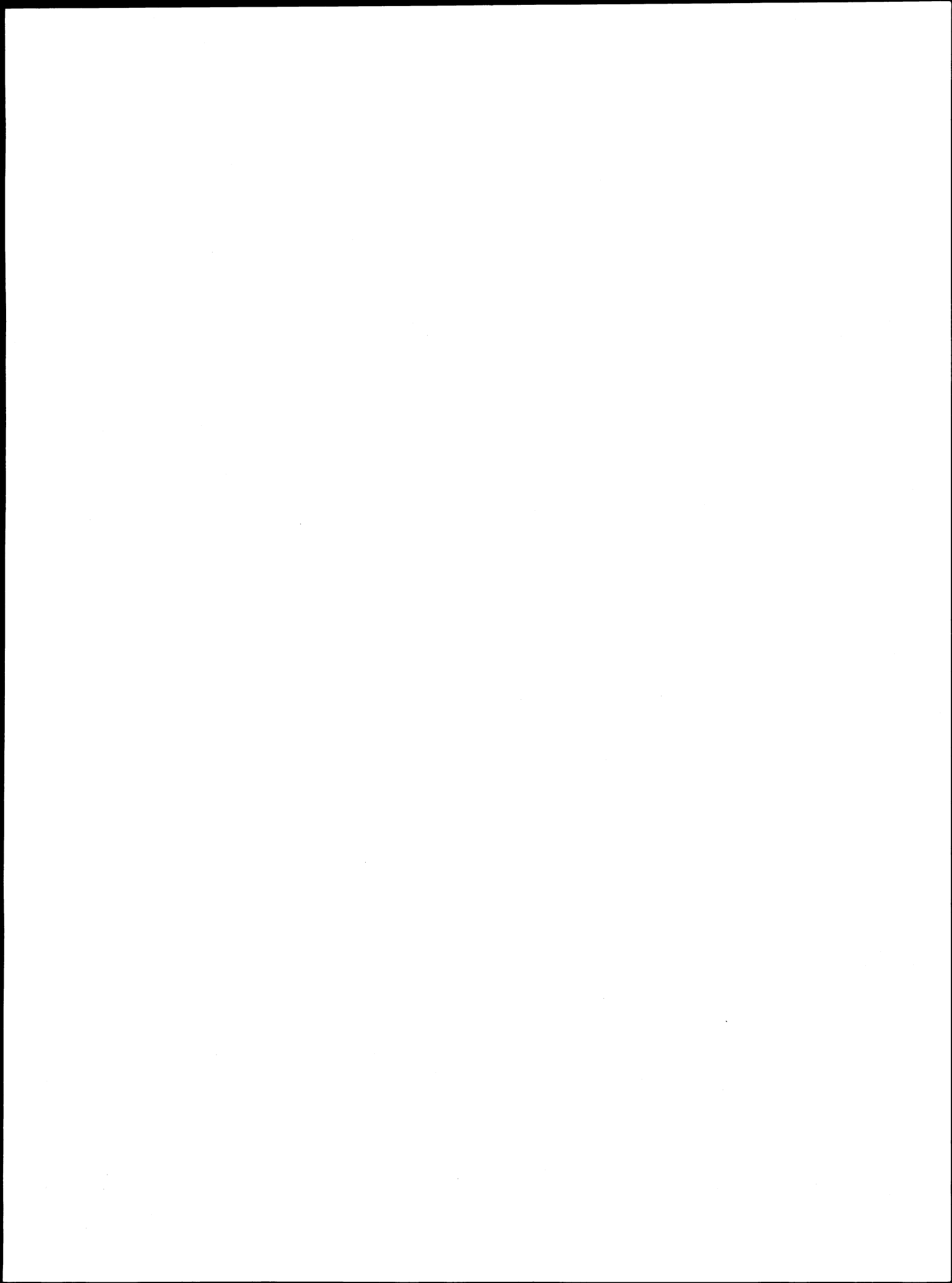
The process of editing John Parry's Journal began as just a literal copy of his journal. However, as I began to get involved in this project, I found myself becoming deeply concerned with answering the questions of "Just who were these people whom John Parry mentions?" and "What is the background of this event?" This has resulted in the inclusion of many footnotes.

There are also occasional insertions of explanatory material or historical background into the original text as written by John Parry. I have tried to keep these to a minimum. Most explanatory notes have been included as footnotes in each chapter. I have tried to remain true to his style of writing, although there have been spelling changes made to make the Journal more readable.

I am indebted to several people for their assistance in assembling this book. Dr. Ronald Dennis of Brigham Young University has provided much in direction and background information on the Parry family, the Church in Wales in the early years,

and many of the people who interfaced with the Parry family in those years. He has also given me valuable guidance in assembling this book. R. Fred Roberts, of Abergele, Wales provided the translations for the poems written by John Parry, Sr. (copied in the original Welsh by John Parry Jr. in his Journal), and reviewed many of the Welsh words and phrases for accuracy. I also appreciate the valuable help I received from Dr. Donald W. Parry of Brigham Young University and Mrs. Jackie Westergard, both of whom reviewed draft copies of this book.

I am most grateful for the help and encouragement of my wife, Jeanne, and my daughters, Becky and Susan, who have aided in reviewing this work, and who have continued to offer support and encouragement.



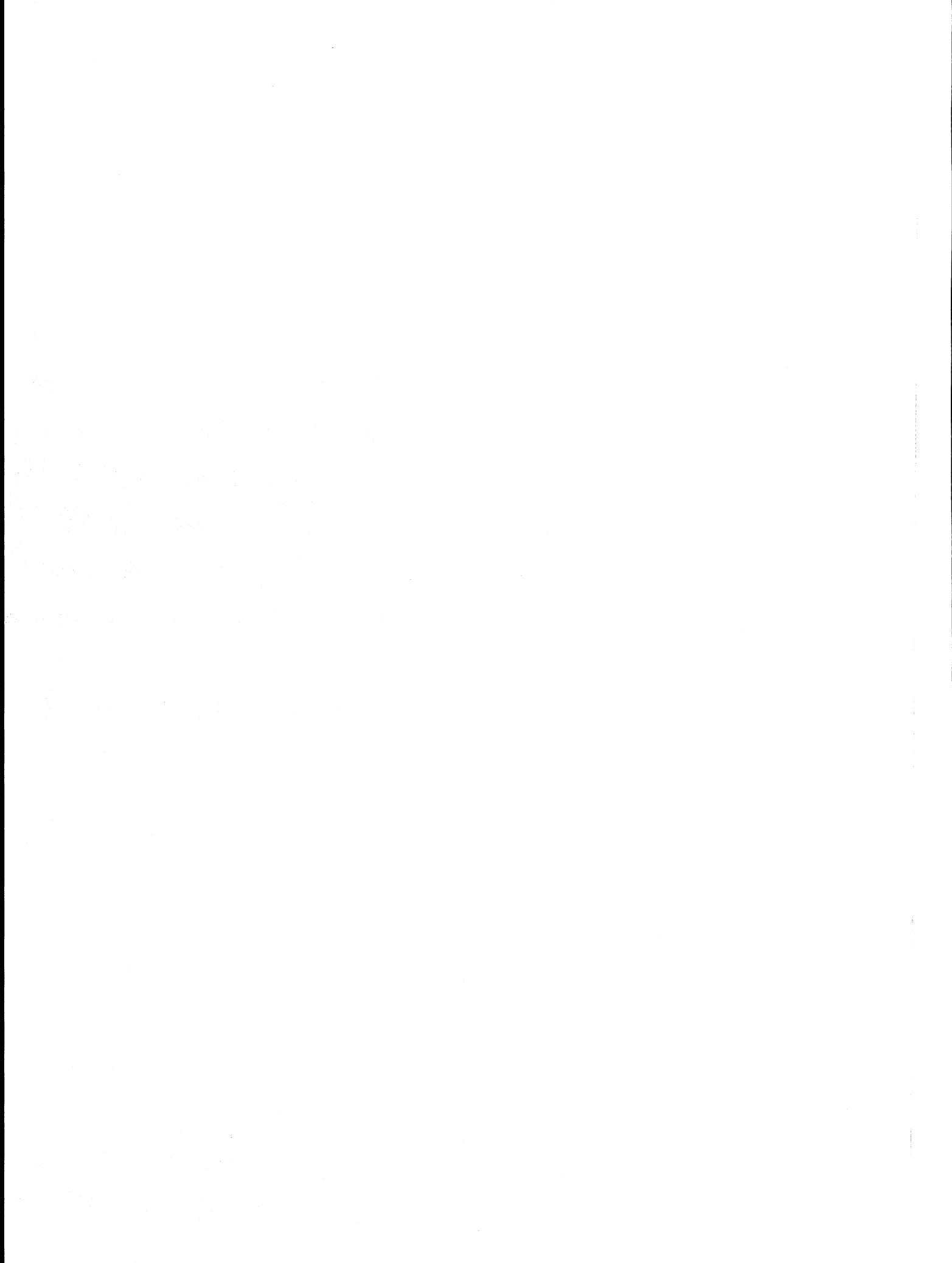
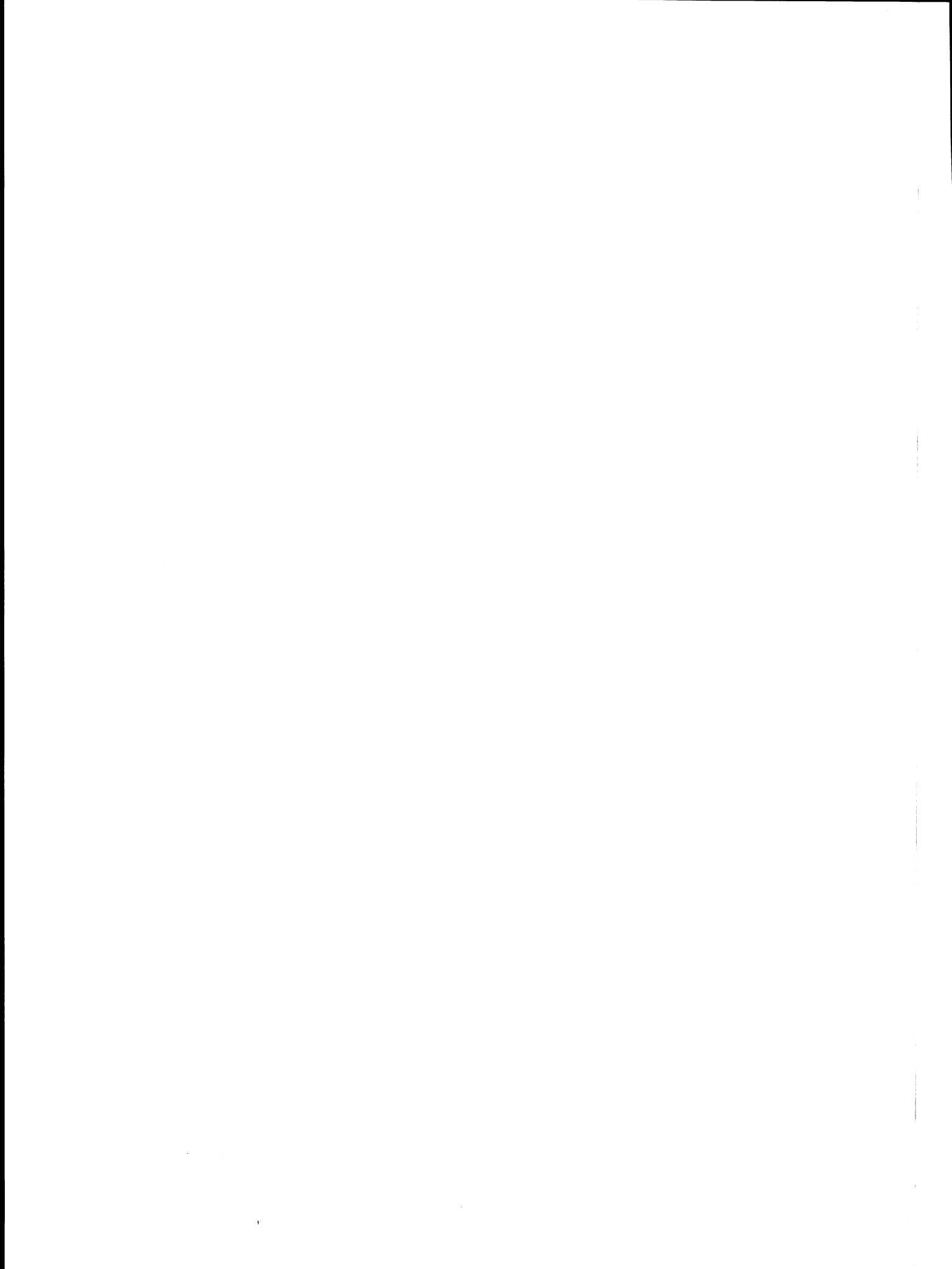


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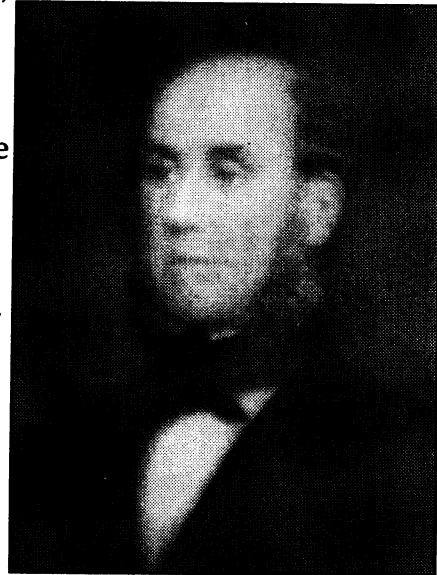
Chapter 1

ANCESTRY

I, John Parry, son of John Parry and Mary Williams, was born on the 15th of October 1817 at Ochr y Gop farm¹, Newmarket², Flintshire, North Wales. My father was born in the same parish March 10, 1789, the son of Bernard Parry and Elizabeth Saunders. The above Bernard Parry died April 6, 1822, age 79 years. His wife, Elizabeth Saunders³, died December 6, 1805, age 61 years. The name of my great grandfather was Edward Parry; his wife was Elizabeth Tucker. All of the above, except my father, were buried in the Newmarket Church⁴ yard.

My mother, Mary Williams, was a daughter of William Williams, Belan,⁵ Mold, Flintshire. She was born in the year 1784, at the above place. She has many distant relations in the above place, even at this present time, 1867.

Father and she married in the year 1808⁶ and resided at Newmarket. The fol-



John Parry Junior

{1} As of 1994, all of the original buildings on Ochr y Gop farm have been razed, leaving only buildings erected since the Parry family left Newmarket. The photo shown in Figure 6 was taken before the last old building had been destroyed. The name may mean "side of the hill."

{2} According to the *Topographical Dictionary of Wales*, Newmarket, in the hundred of Prestatyn, 6 miles from Holywell, had 631 inhabitants in 1830. Its ancient name was Trelawnyd. The town name of Trelawnyd has been restored in recent years.

{3} Elizabeth Saunders was christened 1 April 1746 in Llanasa, Flintshire, the daughter of Edward Saunders and Elizabeth Tucker (Source: Patron submitted IGI entry).

{4} St. Michaels Church, the parish church for Newmarket, was built in the early 1700's; it was completed in 1724. Final work on this Church was done by Bernard Parry and his sons Thomas and Edward. Their names are engraved on a stone near the top of the east wall of the Church. Bernard Parry was John Parry's second great grandfather.

{5} Belan farm near Mold. Rather than identify suburban and rural homes by number and the road or street on which they lie, as in the United States today, it is customary in Britain and Wales to give individual estates, farms, or cottages identifying names. Belan may have been named after Belan Point in Caernarvonshire, a headland on the Menai Strait.

{6} The LDS Church Family History Department, International Genealogical Index (IGI), lists their marriage date as 5 Mar 1803, in Newmarket. This is based on early LDS church Temple records submitted by John Parry, and has not been verified from original parish records.

lowing are their children:

(ED. NOTE: Death dates after 1868, and related places, were inserted in John Parry's Journal by family members after his death.)

Bernard, born October 9, 1809, died Nov. 12, 1841, in Ruthin, Denbighshire.

Elizabeth, born July 21, 1811, died April 29, 1821, at Newmarket.

Mary, born May 4, 1813, died Oct. 16, 1893 at Mill Creek, Salt Lake County, Utah.

Sarah, born May 2, 1815, died July 29, 1846, at Adelphi Terrace, Birkenhead, England.

John, born October 15, 1817, died May 16, 1882 at Logan, Utah.

William, born October 16, 1820, died April 22, 1891 at Ogden, Utah. His wife, Jane Vaughn, died Oct 1, 1893 at Ogden.

Caleb, born October 9, 1823, died Sep. 19, 1871 at Birmingham, England⁷. He left a wife, Catherine⁸, living in Ogden. Catherine died Nov 20, 1893. Winifred Parry⁹, his second wife and a sister to Mary P. Morris¹⁰, died many years earlier (17 Oct 1865).

My father's occupation was mason, stonecutter, builder and contractor.

The following are the names of my grandfather's sons and daughters:¹¹

Edward Parry, Parish Clerk (as his father was before him), kept a shop and tavern (the Cross Keys Inn) and a farm at Newmarket, and was the father of Edward Parry, Chester, the author of the *Royal Visits to Wales*, which book is greatly estimated by high and low, even the Royal Family of England, his patrons. The remainder of his family, 12 sons and daughters, reside in the vicinity, except for Elizabeth, who

{7} According to articles in *Pioneers and Prominent Men of Utah*, and Membership of the Church of Jesus Christ of Latter Day Saints from 1830 to 1848, Caleb Parry came to Utah 27 Oct 1849 in the George A. Smith Company with his father, John Parry. He was a master mason on the Salt Lake Temple, 1853-55. He contracted smallpox and died while on a Mission to England, and is buried in Birmingham in a common grave with two other missionaries, William H. Butler, who died of Typhoid Fever in February 1882, and James Flanigan, who died of Smallpox in 1851.

{8} Catherine Vaughn Evans was born 14 Dec 1826 in Guildsfield, Flintshire, the daughter of Edward Vaughn Evans and Margaret Williams.

{9} Winifred Parry was the daughter of John and Elizabeth Parry of Newmarket. Elizabeth was a first cousin of John Parry.

{10} Mary Parry was the wife of Elias Morris, one of the early Welsh converts baptized by John Parry, Jr.

{11} Family records indicate the following additional children:

Mary (or Margaret), born 21 Jun 1767, Llanasa, died 14 Apr 1775.

Thomas, born 16 Aug 1773, Llanasa, died 10 Apr 1775.

married John Parry¹², and died in 1869 in Cedar City, Utah, and Joseph¹³, who married Jane Payne¹⁴ and died in 1911 in Ogden, Utah, and their families who went to America.

Bernard Parry (*b. 2 June 1771*) lived at Marian, Newmarket, and was a mason by trade. He died at a good old age in 1845 or 1846¹⁵. He did not profess any religion. He left a large family, some in Wales, some in Liverpool.

Mary (*b. 25 Mar 1778*), the wife of John Owens, farmer and agent for a wealthy gentleman, resided at Mold. She died about 1848 in Wales, childless¹⁶.

Elizabeth (*b. 6 Jun 1780*), widow of Daniel Griffiths¹⁷, resided at Flint, well off for worldly things. She believed the gospel but did not obey it. She died about 1847–50 in Wales, childless.

Margaret (*b. 25 Mar 1778*), wife of Robert Davies¹⁸, resided at Newmarket. She obeyed the gospel and died in the faith. She was buried at Flint, about 1850. Her daughter is residing at Flint now (1867), and is a good Latter Day Saint.

Joseph (*b. 21 Jan 1784*) died February 12, 1839. He was a great scholar, poet, and musician. He did not profess any religion, but when he was on his death bed he said to my father, "Oh, John, if you knew what a great Kingdom the Lord has in reserve for you." He married a wealthy woman, Jane Jones¹⁹, and died childless.

Sidney, born about 1787 (*12 Nov 1788*), was the wife of Edward Evans, saddler, of

{12} This John Parry was born 11 Oct 1801, in Newmarket, to Edward Parry and Winifred Barker. He died 23 Oct 1881 in Cedar City, Utah.

{13} Joseph Parry was born 4 Apr 1825, Newmarket, Flintshire, Wales to Edward Parry and Mary Foulkes, the youngest of 13 children. He was baptized (LDS) 31 Dec 1846, and ordained a Priest in 1847 by Simeon Carter. In 1855–57 he filled a colonization mission to Salmon River, Idaho. In 1870–71 he filled a mission to Great Britain, where he presided over the Swansea, Wales, Conference. (Source: Jensen, Andrew, *LDS Biographical Encyclopedia*, vol 2, p 685.)

{14} Jane Payne was born in 1821 in Newmarket, baptized 2 Jan 1841, and married Joseph Parry 29 Apr 1848 in Liverpool. She died 18 Apr 1849, before her family reached St. Louis.

{15} Bernard was buried 10 May 1847 in St. Michaels, Newmarket. A search of the churchyard in 1994 failed to locate his grave. He married Mary Jones of Dyserth, North Wales, 6 Sep 1794 in Newmarket.

{16} Extracted records in the International Genealogical Index (IGI) indicates that John and Mary Owens had at least three children, Peter, Anne, and Joseph. It is not recorded whether they died as children.

{17} The IGI indicates Daniel Griffiths was born in Llanasa, Flintshire, Wales, about 1776 (Manti Temple record with Jos. Hyrum Parry, heir).

{18} The IGI indicates Robert Davies was born in Llanasa about 1772 (IGI Patron submission, 1991).

{19} The IGI (patron submission) indicates Jane Jones was born in Llanasa about 1788.

Newmarket²⁰. She died May 28, 1867. Her son, Hugh²¹, has gone to Utah with his family²². She believed the Gospel but did not obey it, although she was very kind and hospitable to the Elders.

I will omit my father, born March 10, 1789, until the last.

The three following children are by his (Bernard's) second wife, Dorothy Jones:

Thomas²³, born about 1807, was a mason and builder, who resides at Llandudno, Caernarvonshire, Wales. He has lately bought the house and farm where my grandfather lived as a tenant of Sir Thomas Mostyn²⁴, and has built three or four new houses on the place. He is very wealthy, has two sons and three or four daughters, but does not believe the Gospel.

Robert, born in 1809, died July 3, 1845, aged 36. He left one son, who is a drug-gist. He was a shopkeeper, a sober and upright man.

Ann²⁵, born about 1811, died without accepting the Gospel. She was a zealous sectarian (Wesleyan). She was married to Edward Roberts, and left, I think, 2 sons and 2 daughters.

{20} Sydney Parry married Edward Evans, 17 Jan 1807, at Newmarket. A son, John, was still living in Newmarket in 1881 at Red Leion, a saddler, according to the 1881 Census.

{21} Hugh Evans married Jane Eleanor Roberts, a younger sister of Harriet Julia Roberts, the wife of John Parry Jr., on 7 May 1860 in Liverpool. They arrived in Utah in 1862.

{22} This was the family of Hugh's first wife, Phoeby Jones.

{23} Newmarket Parish records show Thomas's christening as 10 June 1808. The 1881 Census of Llandudno, Caernarvon, lists Thomas, age 72, retired builder, living at Ty Gwyn, Llandudno, with his wife, Ellen, son John, daughters Jane and Ann, and granddaughter, Annie. Another son, Llewellyn and wife Jane, were living at Bryn Maenen, Llandudno at this time.

{24} The Mostyn family owned an estate at Talacre in the township of Gwespyr, Llanasa.

{25} Newmarket Parish records show a christening for Ann Parry, daughter of Bernard and Dorothy Parry, as 11 July 1812.

Chapter 2

JOHN PARRY SR., AND FAMILY

My father, John Parry, resided at Newmarket until 1846 and had a comfortable livelihood by following his occupation. He kept a couple of cows and a pony to ride as a general thing, and employed many workmen most of his time. For a period, because of ill health, he kept a school.

He was considered one of the best singers in the country, and a good musician and composer of music¹. He delighted much in playing the piano.

He acted as Clerk in the Church of England in place of his father when he was young.

His religious tenets were as follows: When about 28 years of age he embraced the Doctrine of the Baptized, a denomination called Scotch Baptists, and soon began to preach and advocate the same. Though there were none of the same persuasion for many miles around, he stood firm for upwards of 20 years, and made only a few proselytes.

About the year 1836 he received the Reformed Baptists, called Campbellites², from America. He was the first in Wales to preach the new doctrine, even faith, repentance, and baptism for remission of sins, and continued diligently for about ten years. He made many proselytes though he had many obstacles and much opposition to encounter. He traveled and labored through North Wales in order to convert his old friends and brethren, all at his own expense as he never believed in "hireling

{1} Joseph Hyrum Parry, youngest son of John Parry, writes the following: "Mr. Parry was a poet, singer, and musician of some note, playing the harp and flute. He came from a long line of churchmen and singers. His father, Bernard Parry, was a singing master. After his arrival in the Salt Lake Valley, Mr. Parry did his part in the early day social programs with music and song. With a few compatriots he organized and founded the first choir in the bowery (precursor to the Tabernacle), and is recognized as the Tabernacle Choir's first conductor. (from *The Druid*, Pittsburgh, PA, Jan 1, 1938)

{2} Campbellites were officially called Disciples of Christ, a congregational Christian Church founded in 1809 in Pennsylvania by Thomas and Alexander Campbell (1786-1866). The Campbellites believed that laymen had the right and duty to preach. Other prominent Campbellite converts to the Church of Jesus Christ of Latter-Day Saints include Sidney Rigdon, a counselor to Joseph Smith.

priests."³

In the year 1846 he and his family moved from Wales to Birkenhead⁴, near Liverpool.

The following is the history of us, as the children of John Parry and Mary Williams, until September 1846, at which time we received the Gospel.

BERNARD

Occupation: Mason, stone cutter, and engraver. He studied music and later became a good musician. He was an organist in the Church of England at St. Asaph⁵. He also taught himself to be a portrait painter. For conscience's sake he gave up his post as an organist, and followed the business of artist and engraver, working on marble monuments, etc.

About this time he was baptized into the Campbellites, and traveled with father through North Wales to try to convince the baptized of the new doctrine.

In the year 1841, he resided in Ruthin, Vale of Clwyd (*Denbighshire*), Wales, where he continued the business of portrait painting, teaching music, and regulating and tuning pianos, and let some out on hire.

In the beginning of November, 1841, he was taken sick with a fever of the brain. Father and I were sent for, and we stayed with him at the Waterloo Hotel⁶ while he

{3} Dr. Ron Dennis, in *The Call of Zion*, reports that John Parry senior at one time during this period had his own Church, the "John Parry Association."

A Welsh Baptist periodical of the time, translated by Dr. Dennis, says this of John Parry, Sr., apparently because of the effect John Parry had on some of the Baptists in North Wales:

"John Parry was a stone mason by trade, a man possessing a knowledge higher than the ordinary, but unstable in his religious views. When Alexander Campbell's views, together with his order of establishing churches under the name 'Disciples', abstaining from all forms of creed and discipline, and all council authority, became known in this country, John Parry embraced them enthusiastically; and it appears that he succeeded in getting some small churches, and amongst them Moelunben church, to join him, and they, about 1842, were called 'John Parry's Association'. He published a book to explain his principles under the name 'Baptism for the forgiveness of sins.' In the end he joined the Mormons, and went to Salt Lake City."

{4} Until nearly 1840 Birkenhead had been a small town across the Mersey River from Liverpool. On completion of the first of several new docks in 1847, it began to grow as a competitor to Liverpool. In 1858 both dock systems were amalgamated under the Mersey Docks and Harbours board. Today, Birkenhead is the largest and most important industrial town in Cheshire.

{5} St Asaph's Cathedral, in St. Asaph, Flintshire, Wales.

{6} As of 1994, this building, on Clwyd Street, Ruthin, was still standing, and housed the "Hippo Club".

was sick. He died on the 12th of November 1841. Two nights before he died he was very quiet in his bed about midnight, while father and I were sitting up with him. After a while he called father and I to his bedside and told us that the Lord had shown him great and marvelous things that should come to pass in our time, but that he should not see them as he was to die very soon. Said he, "The Lord is going to make a great work and a wonder upon the earth, and you shall be called to it, Father, and you shall preach the everlasting Gospel to thousands in Wales here yet." He then said, "And you also, John, shall be called to it and shall preach the Gospel to tens of thousands, and shall baptize many, even in the Vale of Clwyd here, and my body shall not altogether rot before the Savior will stand upon the earth."

(The above was fulfilled to the letter, as will be shown in my history in this Journal. JP)

The following day he wished me to get a large coffin for him, and make a vault to put him in, and not put any soil on his coffin. I did this, but am sorry to say we did bury two of my sister Mary's children on his coffin⁷. His coffin was still quite clean when we buried the last child, some 12 years later.

The night before he died, he asked me if I would do one thing for him. I said "Yes". "Well," said he, "Move all those things on the table one by one to the other room." After I did this, he then said, "Bring them all back and put them on this table as they were." Again I followed his directions. Then he said, "Well done my boy, for doing it without asking questions. Now I wish you to remember that that is the way to serve the Lord, whatever he commands you to do, do it without asking questions." Then he lay down and said that he was very sick, and said no more. He died in the morning.

Father penned the following "Englynion" (composition) and engraved it upon his tombstone⁸:

{7} These children are probably Mary Ann Williams, who died in 1847, and Edward Williams, who died 21 Feb 1854.

{8} This tombstone, as are many others of the same time period in St. Michael's Church yard, has since been removed, and lost.

Bu'n ufudd o'i fedydd i'w fedd – I Iesu
Tywysog Tangnefedd,
Brenin da a'i briod hedd
Ei gorff a gyfyd o'i geufedd.

Cwynaf ac wylaf o galon – dostur
A distaw ochneidion
Am fy mab, fy annwyl fab ffyddlon
Wyf bob dydd yn brudd fy mron.

Na wylwch fy nhad –

Dof eto er ymddatod – daw f'enaïd
I fyny o'r beddrod.
Llef fy Mrynwr a'm mhriod
A'm Dethol i fythol fod.

Gwir yw y ceidw Duw di – cei'th wylïed
Rhag weled trueni.
Angylion dewrion di-ri
Cant o'r wiwnef dy weini.

(a free translation of this, done by Fred Roberts of Abergele, Wales, is as follows.)

(Father) He was obedient from cradle to grave – to Jesus
The Prince of Peace.
The good king with his righteous peace,
His body rose from the grave.

I wail and weep for my son – grieving
With heartfelt sighs
For my son, my dear faithful son

I am each day sad at heart.

(Dead Son) Do not weep my father –

I will come again – my soul
Will rise from the grave.
The voice of my rightful Redeemer
Has chosen me to live for ever.

(Father) It is true that God will keep thee – he will
Shield thee from all ill
Numberless brave angels
From heaven will keep and protect thee.

ELIZABETH

She died when about 10 years of age, and is buried in the Newmarket (St Michael's) Church Yard. A little before she died she was singing hymns.

MARY

She was brought up at home. She married John Williams⁹, son of Thomas Williams, Ochr y Gop farm, parish of Newmarket, about the year 1836, and lived in the above farm with the old gentleman.¹⁰

{9} John Williams was born in Tremeirchion, Flintshire, 11 Jan 1816, the son of Thomas Williams, of Cwm, Flintshire, and Anne Williams Williams, of Caerwys, Flintshire. He was a coachmaker by trade. He married Mary Parry 4 March 1836 in Newmarket. Although Mary joined the Church earlier, he was not baptized until 1870 in Utah. He died 23 Jan 1891 in Mill Creek, Salt Lake County, Utah.

{10} Mary Parry was baptized in 1848, almost two years after her parents and her brothers. She and her husband, John Williams, emigrated at the same time as did John Parry, Jr.

Abel Evans, in a letter to Dan Jones in 1848, describes an event occurring at the home of John and Mary Williams: "Mr. Davies, an Independent minister there, tried to create a division in the family of John Williams, coachmaker, by going there and saying that the saints had come there to eat the food of his children; but he got a tidy rebuke for that from the man and his wife." (Dennis, Ronald D., *Indefatigable Veteran*, p 84.)

The "old gentleman" described in John's Journal was probably Thomas Williams, John Williams' father.

SARAH

As soon as she was able, she went to service to a relation of ours. Afterwards she hired with Colonel Edward Morgan, of Goldengrove¹¹ in the next parish. Then she went with some of the family to Cheltenham, England. In 1844 she came home and took in hand, millinery and dressmaking. Early in 1846 she came with our family to Birkenhead, near Liverpool, to live. That summer she was taken sick with Typhus fever.

She was a member of the Campbellites, an excellent singer, and of good report by all her acquaintances, walking blameless before the Church to which she belonged.

While at Cheltenham, she became acquainted with the Latter Day Saints, and was convinced of the truth of the Gospel which they preached. She often spoke of them, and wanted us to go hear them, but we persuaded her not to meddle nor have anything to do with them. Although I had never heard a sermon by any of them, I was still prejudiced against them because of false and lying reports circulated by "hireling" priests and religious people.

While on her death bed, she challenged father and me in the following words:

"Father, your religion is worth nothing in the hour of Death. I have lived it as faithfully as a mortal could, and it is no good to me now in Death. I am going to utter darkness, even to Hell. Therefore, look to yourselves, and seek a religion that will support you and enable you to face Death fearlessly. The one you have is of no value."

"You and John persuaded and hindered me from going to the Church of Jesus Christ, and now I am going to utter darkness."

I then fainted and fell down. I came to later, but do not remember that she ever spoke again before she died. She died on the 29th of July 1846 at Adelphi Terrace, Birkenhead, England. She was buried at the old Church Yard near the seashore¹².

JOHN (myself)

I was schooled until 11 or 12 years of age, then I took charge of father's cows and sheep and other things for some years. After that I went to work with father and

{11} Goldengrove, the estate of Edward Morgan, was located at Llanasa, near the Point of Air lighthouse.

{12} Probably St. Mary's Church on Church St. There are several other Churches in Birkenhead, but all were completed too late for her burial.

learned the trade of masonry. When father went to teach school, I began to take contracts, and though young, was successful in all my undertakings.

When about 19 years of age (*about 1836*) I went to Mold, my mother's old home, and joined a company from London who were building a large iron foundry at Rhydymwyn, near Mold¹³. They employed me to take charge of the work and paid me 5 shillings a day, which was two shillings above the usual wages. I had need to work but very little myself.

I stayed there for 7 or 8 years, then an uncle of mine on my mother's side, William Tattum¹⁴, gave me a small piece of land to build upon. I built four houses on this plot and rented them.

On a Saturday evening in 1844, when in Mold, a young friend of mine asked if I had seen the news of that day. I replied, "No, was there something particular?" "Yes," he said, "Did you hear of Joe Smith of America, that man who calls himself a prophet?" "Yes, what of it?" I said. "Well, he has been shot through like an old basket. Although he defied anyone to kill him, they have killed him at last." As soon as I heard that, something whispered to me and said that he was a servant of God.

From that moment I never had a bitter feeling against the Saints, but heard very little about them except for false rumors to which I paid little attention, until we went to reside at Birkenhead in 1846.

About this time (*about 1844*) I went to Chester, to take charge of putting up a large building and machinery to make or grind white lead for Sir Edward Walker¹⁵. After I finished there, I went to Bagillt, Flintshire to take charge of putting up a building and machinery to purify the smoke that was coming out of the lead smelting works, and red lead manufacture.

Early in 1846, I invited my parents and my sister, Sarah, to go to Birkenhead to live, as I had a great desire to be near a Church of the Campbellite Baptists. I wanted to serve the Lord faithfully, and live my religion purely, because there were hardly any of

{13} About 5 miles northwest of Mold.

{14} Extracted records from Mold Parish, Family History Library Film No. 104814, show a William Tattum family, including William, his wife, Mary Lloyd, and children William, Ann, Thomas, Jane, and Elizabeth in Mold at the time indicated by John Parry. His father, Thomas, was married to Margaret Williams, a sister to William Williams.

{15} This business was still in existence in 1881, and being operated by a grandson, Frederick Adams Walker.

our sect in the neighborhoods where I was. I was baptized (*a Campbellite*) by my father in 1842. My brothers William and Caleb were working at Birkenhead at this time.

I went to Liverpool and bought a piece of building land in Huskinson Street, and built two large houses upon it for myself. One Sunday in early September, while going to Liverpool, I met an Elder named William Kent¹⁶ on the packet, and he invited us to go with him to hear the Latter Day Saints. I persuaded the entire crowd of Campbellites, about 10 of us, with 3 preachers, to go with him. We went to the Music Hall for a 2 o'clock Saints meeting. As I first went in, I said that this was my eternal home, and felt such a heavenly influence. Many testified of the truth of the work of the Lord, and among them was Joseph Cain¹⁷, a missionary from America, who testified with much power that Joseph Smith was a Prophet of the Most High God. I believed him with all my heart, and with great joy and satisfaction.

Elder Lucius Scovil¹⁸, another missionary, spoke and confirmed the doctrine.

After we went out, I asked one of the Campbellite preachers what he thought of these people. He said that their doctrine was a "damnable heresy". "Well," said I, "One of the sayings of Paul has been fulfilled in you and me today." "What is that?" says he. "That the word of the Lord would be a savor of life unto life to those that would believe it, and of death unto death to those that would reject it. Therefore it has been life unto life to me, and I shall be a Latter Day Saint."

We, as a family, attended the evening meeting. After meeting, father and I asked for baptism.

{16} No records have been found showing a missionary named Kent in this part of the British Mission. However *Millennial Star* records of that period show a William Kent serving as an intermediary between the British Mission president and a local minister in Birkenhead over a proposed debate. Milo Andrus, in his mission journal for 1845-6 in England also reports a church member named Kent in the Liverpool area.

{17} Joseph Cain was born Nov 5, 1822, in Douglas, Isle of Man, England, and converted to the Church by John Taylor in 1840. He was called to the British Mission on March 1, 1846, in Nauvoo, and arrived in Liverpool on June 9, 1846. He returned to America 19 Jan 1847 with Elders Pratt and Taylor, and his bride, Elizabeth Whittaker (they were actually married on board the ship, *America*, on Sunday, 24 Jan 1847, by Elder John Taylor). He was a brother-in-law of President John Taylor, third president of the Church of Jesus Christ of Latter Day Saints. He was on the staff of the *Deseret News* from 1850 until his death in 1856.

{18} Lucius Scovil, born 18 Mar 1806, in Middlebury, Conn., was called to the British Mission in 1846. His biography is in *Pioneers and Prominent Men of Utah*. According to the *Millennial Star*, in 1848 he was the emigration agent for the Church in New Orleans.

WILLIAM

After his schooling, he became an apprentice painter, plumber, and glazer. After this apprenticeship, he went to learn to be a portrait painter, which he followed for a season and quit for health reasons. In 1846 he recommenced his old business, and took work in Birkenhead and Liverpool.

He was a good pianist and played other instruments. He was very favorable toward the Saints and sometimes went to hear them in their meetings.

CALEB

He was brought up to be a mason, and learned to be a portrait painter, but not to perfection. He was also a good singer and understood music, piano and harp. In 1844 he went to Birkenhead to work as a mason.

He also was very favorable toward the Latter Day Saints, and often went to hear them at the Music Hall in Liverpool. He resided with us at Birkenhead in 1846.

The following is a hymn composed by my father before he knew the Gospel.

Nae'r iachawdwriaeth fel y mor
A drefnodd Ior yn glau,
Yn rhad i bawb ar hyd y byd
Yn hyfryd i'w fwynhau.
Nae ynddi rinwedd ryfedd iawn,
Grasusol ddawn ein Duw,
I olchi'n lan yr aflan rai
Sydd yn ein byd yn byw.

(A free translation by Fred Roberts)

Salvation is like unto the sea
By God faithfully given,
Free to all throughout the world
A pleasure to enjoy.
It truly has a virtue strange –
The saving grace of God
Which washes clean the sinners all
Who dwell within our world.

Chapter 3

WILLIAM WILLIAMS' FAMILY

(My Mother's Father)¹

Edward, William's son, was born about 1776². He went from Mold, Wales to Liverpool and kept a brewhouse. He was married and had sons and daughters. My mother never saw him after her childhood, and had no more knowledge of him.

Elizabeth was born about 1778³. She married a soldier and went to England, where she died soon after.

John was born about 1780⁴. He died at Chester, England about 1835. He was a bachelor.

Sarah was born about 1782⁵. She died about 1835, an old maid.

Mary, my mother, was born about 1784, and married in 1808. She came with father to Birkenhead to reside in 1846.

{1} William Williams was born at Gwernaffield, Flintshire, Wales, 16 Sep 1747. His father was Thomas Williams; his mother was Margaret. Gwernaffield is a village about 2 miles north of Mold. At the time the Williams family was there, it was a chapelry in the Mold parish, with many of its inhabitants working in a local lead mine.

{2} According to a "patron" submission to the International Genealogical Index (IGI), 1993 edition, Edward was christened 10 Feb 1776 in Mold.

{3} Ibid. Elizabeth was christened 10 Aug 1776 in Mold.

{4} We have no information on John, except that contained in John Parry's journal.

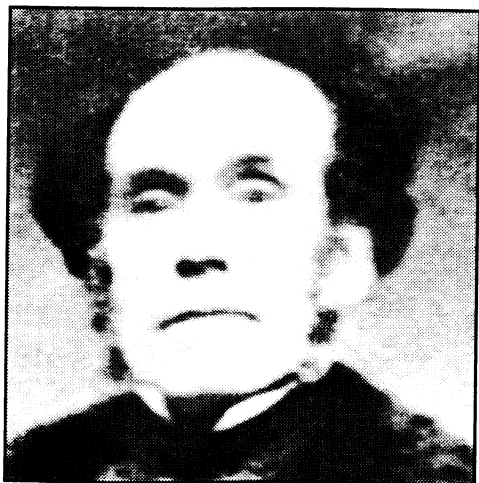
{5} Endowment House records (Fam. Hist. Library film #1149518, ord. #258) indicate Sarah was born in 1785 in Mold.



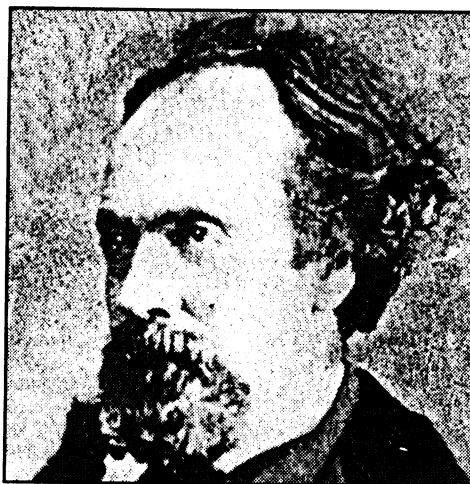
John Parry Senior
(from an early sketch)



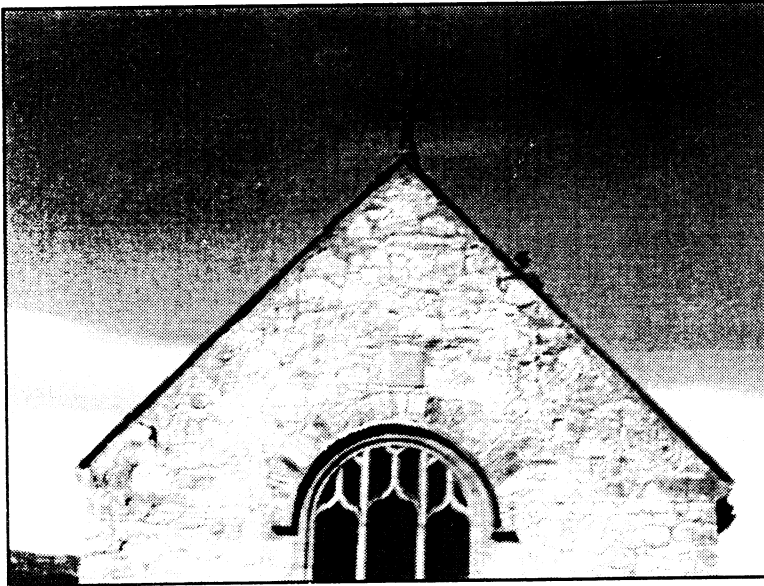
Mary Williams Parry,
John Parry's Mother



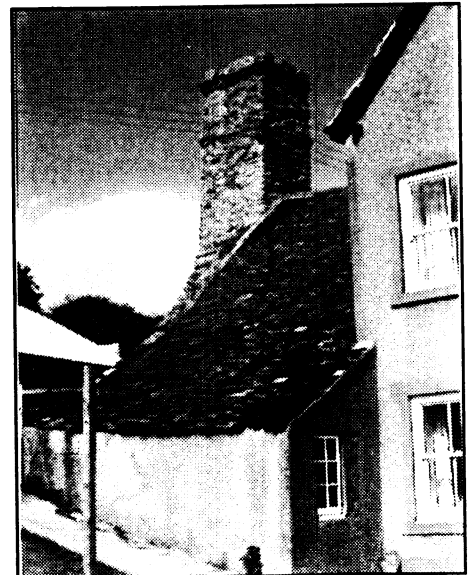
John Parry Junior



Caleb Parry



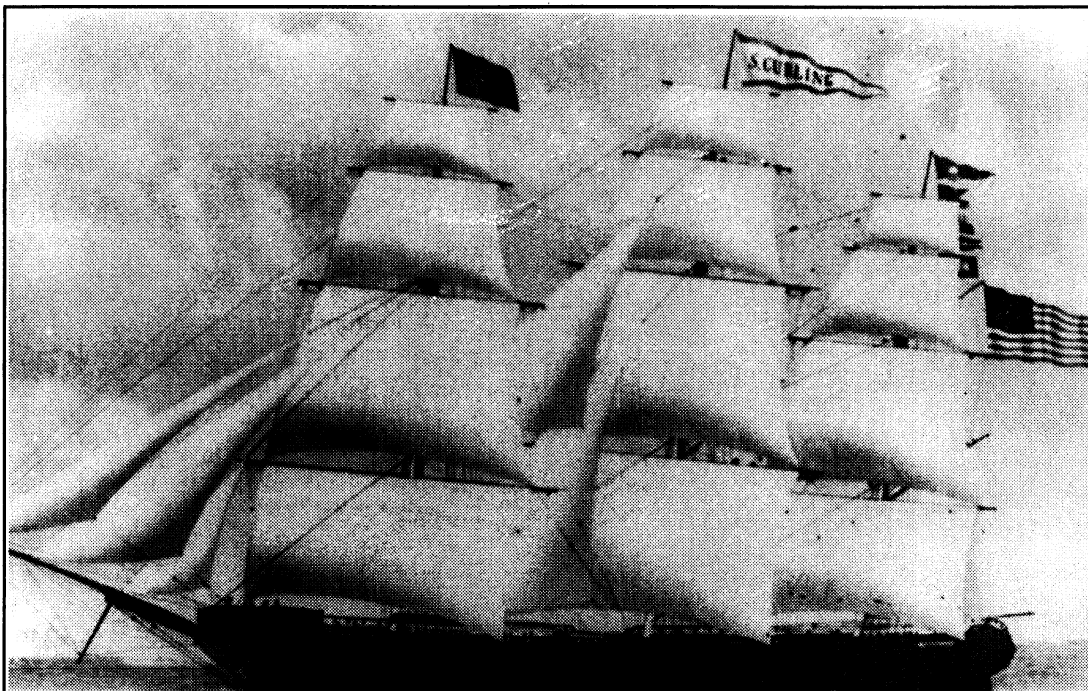
St. Michaels Church, Newmarket, built by Thomas, Edward and Bernard Parry about 1824.



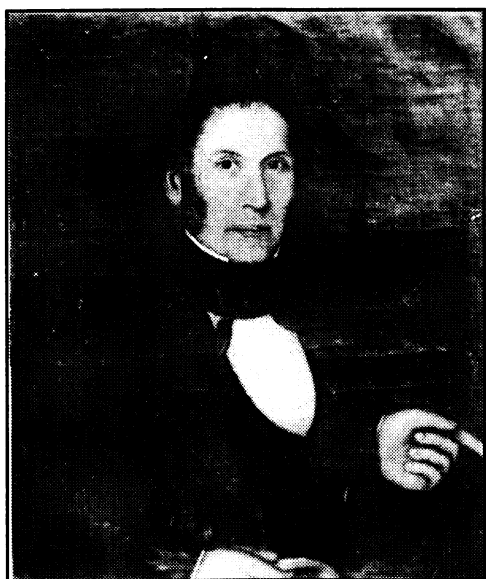
Ochr y Gop farm
(Photo taken in 1992.)



Site of first LDS meetings in Newmarket, located down a short lane from Ochr y Gop farm.
(Photo taken in 1994.)



**Ship *S. Curling*, in which John Parry and family sailed to
America, 1856**



**William Parry,
brother of John Parry**



**Patty Sessions,
John Parry Sr.'s second wife.**



Harriet Julia Roberts
Parry,
Wife of John Parry, Jr.
(about 1880)



Mary Aneron Parry
Nielsen,
about 1885



Armenia Julia Parry
Adams
about 1890



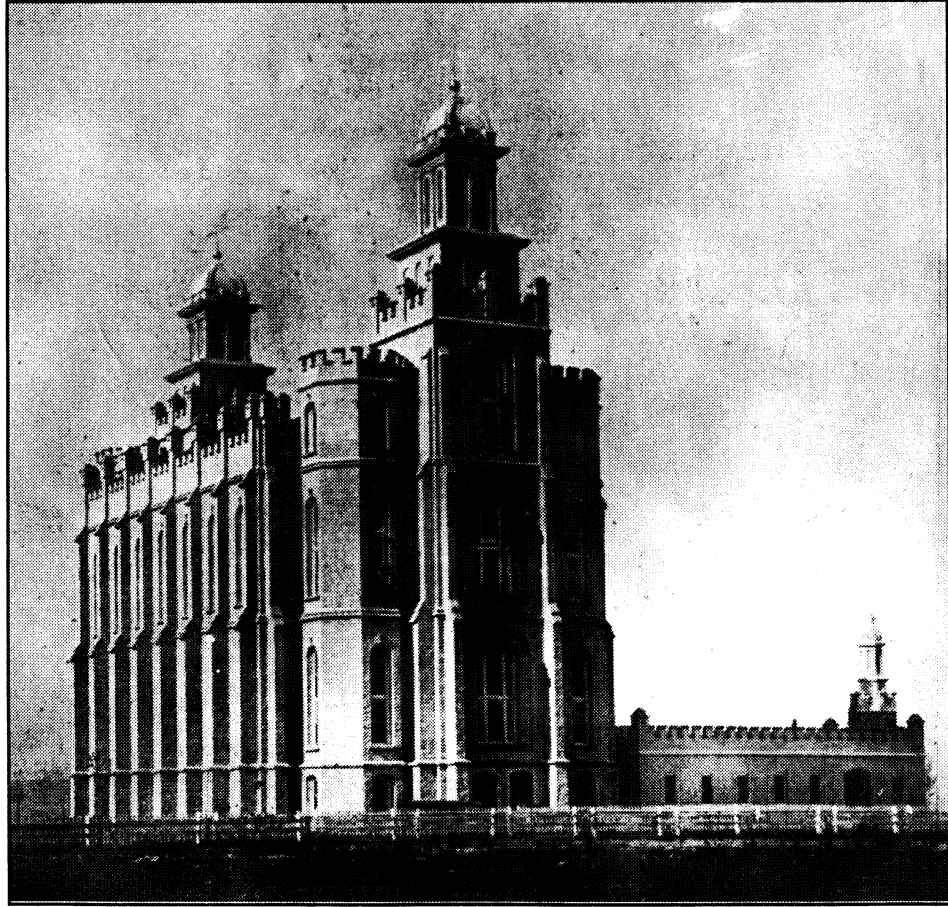
Sarah Celestia Harriet
Parry Hyde,
about 1890



John Marari Parry,
about 1871



Harriet Parry Parry,
third wife of John Parry Sr.,
about 1878



**Logan Temple shortly after its dedication.
Probably 1883-4**

1863

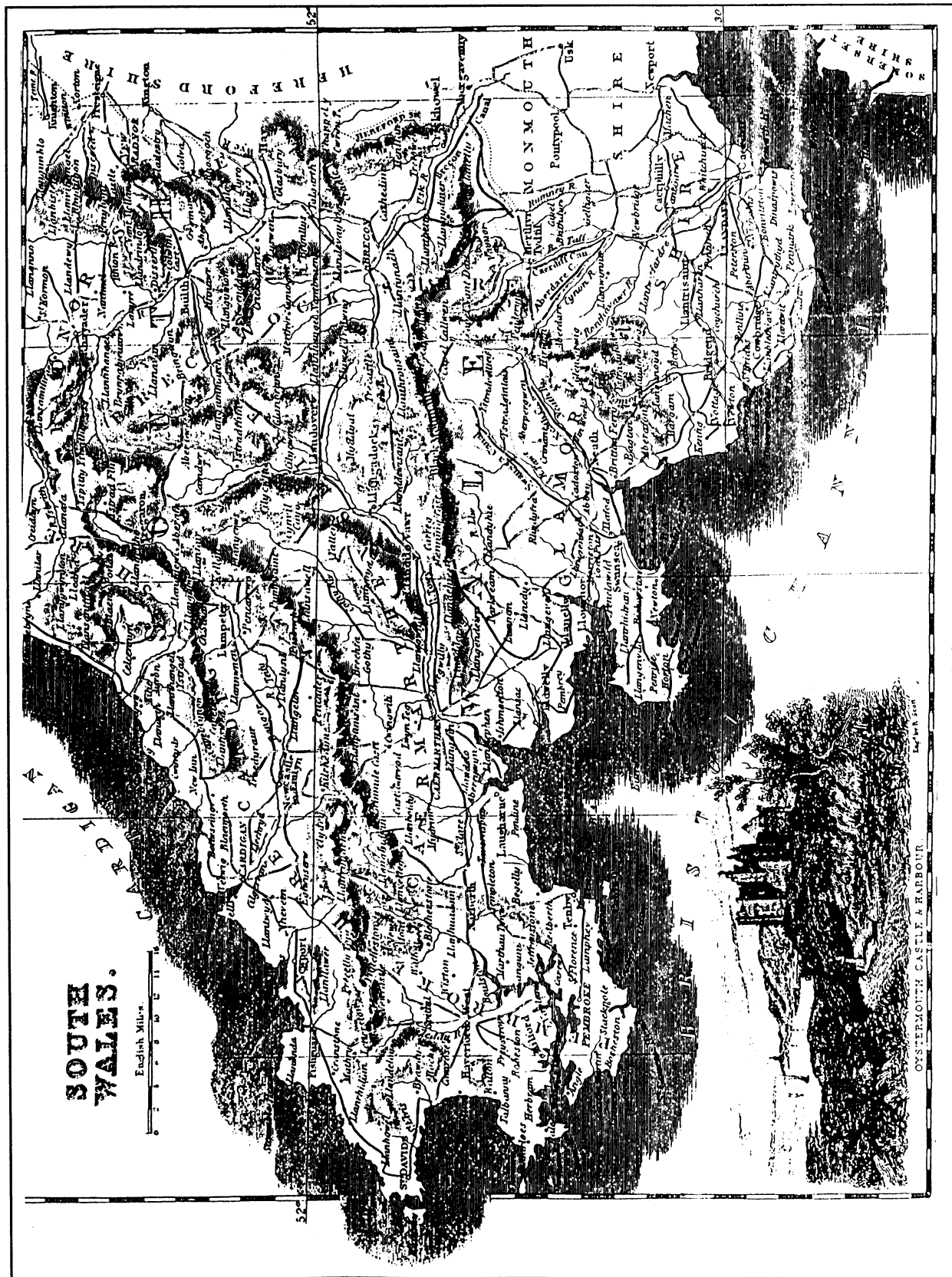
When spring opened I went to cut Rock on The Temple Block, At the time the Government Troops was camping about four miles East of the City, with the most Divilish Enemy that they could procure, at their head as Commander of the Name, Patt Connor,

Then in consesion with the Government made a plot to take President, B Hoerny, prisoner, and take him by surprise, but he was posted of their intention, Consequently got ready to defend himself, by the assistance of his Faithfull Brethren

As several of us was guarding him day and night, in turns, I was constant there for 3 weeks, as the enemy was on the alert; then we was, guarding in turns at night for 2 or 3 months

Then continued my work on the Temple, And made a store room, Myself & Elias Morris for Walkers Brothers, Merchants,

This Year I bought 20 Acres of Grass Land on the Mough over Jordan, for 5 Dollars & here I sold most of it again for the same price,



South Wales, mid 19th Century

Chapter 4

EARLY CHURCH ACTIVITIES

(1846–1853)

The following is a sketch of the history of John Parry Jr. with a few references to father and family from the time we received the Gospel of Jesus Christ in September 1846¹.

In early September, I, along with father, mother, and my brothers, William and Caleb, and others of the same persuasion, were on a boat going to Liverpool to a Sunday afternoon meeting. An Elder of the Latter Day Saints, named William Kent, was on the same boat going to his meeting at the Music Hall.

I persuaded the others to go along with me to hear the Latter Day Saints, and all agreed. When I entered the Hall, the expression of my heart was, "This is my eternal home" and I felt full of joy and gladness.

We all sat near the stand. Elders Lucius Scovil and Joseph Cain, both from America, bore their testimonies. When Elder Cain said that he knew that Joseph Smith was a prophet of the Most High God, it pierced me like a two-edged sword, and I believed with all my heart and never had a doubt from that day to this.

After meeting, as we were leaving, I asked one of the preachers who had come with us, named Jackson, what he thought of this people. His answer was, "It is a damnable heresy." I told him that the word of the Lord which says that the word of the Lord is a savor of life unto life or of death unto death was fulfilled in him and me, and it has been life unto life for me and I shall be a Latter Day Saint.

On Sunday evening September 5, father and I asked for baptism. On September 12, father, mother and I went to Liverpool to be baptized. Elder Thomas Wilson², the

[1] Many of the incidents reported in this portion of John Parry's Journal can also be found in a publication that was used for the instruction of young Latter-Day Saints in 1882, *Early Scenes in Church History*, Eighth Book in the Faith-Promoting Series, Juvenile Instructor Office, Salt Lake City, 1882. This information was probably excerpted from his Journal by either John Parry, himself, or by his wife, Harriet Julia.

[2] Thomas Wilson was born 13 Mar 1794 in Skipton, Yorkshire, England. He was baptized 8 Apr 1845 in Liverpool. In 1848 he was the Church's shipping agent in New Orleans.

president of the Liverpool Conference, baptized us in the Channel (River Mersey). On Sunday September 13, Father was confirmed by Thomas Wilson, mother by Robert Evans³, and I was confirmed by Elder Crandall Dunn⁴ from America. In about three weeks, my brothers William and Caleb and my cousin Joseph Parry⁵, along with George Chappel⁶, one of those who came with us to that first meeting, were baptized. George Chappel was a preacher with the Campbellites.

(On October 17 and 18, 1846, a general Conference was held in Manchester, England, under the presidency of Apostles John Taylor, Parley P. Pratt, and Orson Hyde. At this conference, Dan Jones reported one thousand saints in Wales, probably not including the Parry family, who were in Liverpool.)

About the seventh of October I went to Liverpool to invite Elder John Taylor⁷ of the

{3} An early convert to the LDS Church from the Campbellites, Robert Evans was a frequent companion to Abel Evans during the early 1850's. He emigrated to Utah, and, apparently at his own request, was called back to Wales as a missionary, where he apostatized and formed his own Church.

{4} Crandall Dunn was born 11 Aug 1817, in Phelps, Wayne, New York. He was called to the British Mission in 1845, and returned to America within a year. He returned to the British Mission in 1847 where, in 1848, he was President of the Sheffield Conference; in 1851 he was President of the Edinburgh Conference.

{5} Joseph Parry was the son of Edward Parry and Mary Foulkes, born 4 April 1825 in Newmarket. He married Jane Payne on 1 September 1848 in Liverpool (she died 19 April 1849 in New Orleans, LA.). He finally arrived in Utah 3 Oct 1852 in the Wm. Morgan Company. In 1864, he was bishop of the Ogden 3rd Ward. He was one of the original settlers of the Salmon River Mission.

His journal describes his early activities in the Church:

"I stayed in Liverpool till I emigrated to America, with the exception of a short mission that I made to Wales to preach the gospel to my brothers and sisters and a large circle of relatives and friends. I was not successful in converting any of them. But they were under the impression that I was deluded, and were sorry for me. And my sister, Elizabeth, told me she would prefer following me to my grave, rather than I should connect myself with a people who were in every way spoken against. I told her that she would change her view from that, and that she would yet obey the Gospel and follow me to the home of the Saints. She informed me that that never would be the case. I left my testimony with her, and my blessing, and returned to Liverpool. In a few months after Elders Abel Evans and John Parry and other Elders traveled through that part of the country and converted her, her husband, and children, and baptized the whole family. And in a few years they emigrated to Utah in the handcart companies, and settled in Cedar City." (*A Genealogical and Historical Story of a Sturdy Pioneer, Joseph Parry*)

{6} Minutes of the Liverpool Conference, 28 March 1847. ... "The following brethren were nominated and voted to be ordained (to office of Elder), viz.:...Caleb Parry, William Parry, and George Chappel." (*Millennial Star*, April 1847).

{7} John Taylor, along with Parley P. Pratt, was sent by the Twelve from Council Bluffs, Iowa, in the Spring of 1846 to "set in order the affairs of the British Mission". He returned in 1847, and remained in Winter Quarters until 21 June 1847.

Twelve to come to visit us at Birkenhead. He came and stayed two days, ordained Father and I Elders, and said to me that I should be sent to my own nation and brethren to preach the Gospel. Afterward, I called upon the Lord in fervent prayer for a testimony. Although I had received the gift of the Holy Ghost in great power, even in unspeakable joy and love, I still wanted some of the signs that were promised to follow the believer. While praying, a voice answered me, saying, "The gift of healing shall follow thee to a great extent." This was later verified to the letter.

In the month of March 1847 at a Conference in Liverpool I was appointed to preside over a branch in Birkenhead⁸. In that year I had a vision of a beautiful branch of a tree, which was of magnificent workmanship, descending from Heaven. This branch alighted at Birkenhead, and I called all around to come and see the Branch which was a miracle that no one could deny. After a while, the beautiful branch arose and fled toward the West toward Wales.

About this time I was sleeping one night at my father's house. My brother, Bernard, and my sister, Sarah, who were dead, appeared by my bedside. She called me by name twice, then I turned toward the floor and saw them both standing by my bedside. I told them, "Do not be uneasy, my children, you shall have your bodies in about thirty years." "No, John," said my sister. "Well," said I, you shall have them in forty years." "Yes," said she, "in thirty five years." Then they disappeared, and the room became very light from the gas light opposite the window.

In the same year, in a night vision, I saw myself in the Temple of the Lord in Zion, and the building was not quite finished. I was in a room inside when a man told me to undress so that I might be washed. I did this and laid myself down in the water, then came out, and the same man told me that he was to anoint me with oil.

[8] The Liverpool Conference minutes for 28 March 1847 show, "It was moved and seconded that the branches of Birkenhead and Tranmere be organized into one, to be called the Birkenhead Branch, and that Elder John Parry take charge of the same as president,..." (*Millennial Star*, October 1847). Liverpool Conference reports in the *Millennial Star*, April 1, 1848, show that the Birkenhead Branch had a membership of 41 on December 26, 1847, and 34 on March 26, 1848. John Parry was ordained an Elder on 28 Mar 1847, at Liverpool, by Simeon Carter, L. D. Butler, and J. Marsden.

About this time I was troubled with evil spirits very often in my sleep. On one occasion, I asked brother Simeon Carter⁹, an American Elder who presided over the Liverpool Conference at the time, what was the reason that the Powers of Darkness were abusing me, because I hadn't done wrong or sinned to my knowledge. He answered that they trouble some more than others, and told me to use the following words in my prayers every night as I went to bed: "O God the Eternal Father, I ask thee in the name of Thy Son, Jesus Christ, to give thy angels charge over me this night, and not allow the powers of darkness to molest my spirit or body." I did so, and was not troubled any more.

One night, though, I felt very sleepy, and used a different prayer. That very night the powers of darkness came upon me, and nearly overcame me. But I prayed fervently to the Lord in my mind when I could not utter any words because I was bound up. In an instant I saw the Heavens open and an angel of Glory descended, dressed in white robes. He was the most beautiful personage that mortal could imagine. He took hold of me by putting his hands under my arms and lifted me a little. The moment he touched me, the powers of darkness disappeared. When I asked him why the Lord allowed the powers of darkness to abuse me in such a manner, he replied, "Because thou didst not pray from thy heart, but with thy lips." I asked the Lord to forgive me, and the vision ended.

About this time Elder Orson Hyde¹⁰ came and visited us and preached in our house in Adelphi Terrace, Birkenhead, and related to us his journey to Jerusalem. We had a very interesting conversation. Both he and Elder Simeon Carter slept in our house.

[9] Simeon Carter, born 7 Jun 1794, Thillingwood, CT, came to Utah 15 Aug 1850 in Orson Hyde Company. Prior to that he served as a Missionary to England and the states. (*Pioneers and Prominent Men of Utah*, p 796). According to the *Millennial Star*, he came to England from Nauvoo in 1846. He presided over a Conference of Elders in Liverpool on Aug 22, 1846, and was appointed as a traveling High Priest in the Manchester Conference. By 28 Mar 1847 he was the President of the Liverpool Conference. He returned to America, September 7, 1848 with a company of 232 Saints on the ship *Erins Queen*, arriving at St. Louis on Nov. 6.

[10] Orson Hyde was called, along with John Taylor and Parley P. Pratt, to the British Mission 16 July 1846. Their assignment was to "set in order the Churches there" as a result of some serious financial problems created by local Church leaders. In October 1846, he succeeded Reuben Hedlock as President of the European Mission. He was succeeded by Orson Spencer in January 1847, and returned to America, where he stayed in Winter Quarters to oversee the emigration of the Saints until 1850.

In this year, Orson Spencer¹¹ was taken ill in Liverpool and came to our house to stay for a week or two. I anointed, or washed him all over with whiskey because of his illness. He was very sick for some time, but recovered, and later blessed me.

Elder Joseph Cain paid us a visit and preached in our house. Also Elder David Candland¹², and we made a donation of a few shillings to help him pay his passage to America. From Wales, Elder Dan Jones¹³ visited us shortly before we joined the Church, and again later. We were also visited by Elders Abel Evans¹⁴, Eliezer Edwards¹⁵, and a few others in the same year.

About this time, Alexander Campbell from America, came to Liverpool, and I went to hear him preach. He related a little about the fulfillment of prophecy, including that the Jews would be a nation as long as the sun and moon would revolve in the heavens.

Father wrote to him with a testimony of the truth of the Gospel and its restoration

{11} Orson Spencer, born 14 Mar 1802, West Stockbridge, MA, came to Utah in 1849, captain of his company. He was called as a missionary to Great Britain in 1847, when he served as British Mission President until August 1848. He sailed from England with 358 saints on January 29, 1849. He was later Chancellor of the University of Deseret in 1850 (Orson Spencer Hall at the University of Utah is named after him). He died in St. Louis, MO in 1855.

{12} According to the *Millennial Star*, David Candland spent less than 1 year as a missionary in England at this time. He was born 15 Oct 1819 at Highgate, Middlesex, England, and baptized 16 May 1841. He married Mary Ann Barton in Nauvoo, IL, on 28 Nov 1845. He crossed the plains to Utah in 1850 or 1851, and died in Mount Pleasant, Sanpete, UT, 11 Mar 1902.

{13} Dan Jones, was born in Swansea, Wales, converted to the Church when a captain of a Mississippi River boat, and was a confidant of Joseph Smith in Nauvoo. He was a missionary to Wales at the time of meeting John Parry, and later, from 1852 to 1855, was President of the Wales Mission. He is credited with being a prime mover in the conversion of thousands of early Welsh Saints.

{14} Abel Evans was born 24 Jun 1813 in Carmarthenshire, and spent his early life in the coal mines. He was baptized 10 Feb 1844 by William Henshaw, and is believed to be the second person baptized by "divine authority" in Wales. Abel Evans was ordained a High Priest by Orson Pratt on 7 Feb 1849 (*Millennial Star*, vol XI No. 4). He emigrated to America in 1850, after serving about six years as a missionary in his native land. He subsequently returned to Wales in 1865, where he served as Welsh District President and as a mission companion to John Parry. See Chapter 9 for additional information. REF: Jensen, Andrew, *Latter-Day Saint Biographical Encyclopedia*, vol. 3, p 625. See also Ronald D. Dennis, *Indefatigable Veteran*, Rhydybont Press, Provo, Utah, 1995.

{15} Eliezer Edwards was, at the time, a "traveling Elder" in the Liverpool area. He had joined the Church in 1843 in Merthyr Tydvil, South Wales. In July, 1852, he was again called as a traveling Elder under the direction of the Presidency of the British Mission in North Wales.

through Joseph Smith. Mr. Campbell, in reply, sent a messenger to ask father to visit him in Liverpool, but father was away preaching at the time.

All the above occurred while I presided over the Birkenhead Branch, with a membership of 60 to 70. We baptized a few during the year. My temporal business at the time was building houses for myself in Liverpool.

About this time Lorenzo Butler¹⁶ came from America, and he and my brother, Caleb, were called to travel in the Liverpool Conference, in the neighborhood of Salopshire¹⁷. Father went to Wales to preach, and we, as a family, moved to Liverpool to live in one of my houses. The Docks of Birkenhead stopped, and in March 1848 the Birkenhead Branch was disorganized¹⁸.

Early that spring (1848) I was sent to Wales to preach. I asked President Orson Pratt if I should work or go without purse or scrip. He told me that I should have the Spirit of the Lord to direct me as to the best way.

I commenced work as a mason at Point of Air lighthouse¹⁹ in place of my father so that he could go preach, because he was experienced in that. He went through North Wales and had a good deal of opposition, so, some time in the summer he returned home to Liverpool. I met with Eliezer Edwards from South Wales about the middle of that summer, and we both agreed to go out without purse or scrip. We preached in the principal towns of the six counties of North Wales.

When at Llanfair, Caernarvon on a Saturday evening, we had no money. We took lodgings in a small shop, and called for food on credit, as we had faith that the Lord would provide for us to be able to pay our way. In the morning we went to the mountain to pray for the Lord to open the hearts of the people to give us money to pay our way. At one o'clock in the afternoon we preached to a large congregation, and we had all the money that we needed with some to spare.

{16} According to the *Millennial Star*, in 1847 Lorenzo Dow Butler was a counselor to Simeon Carter in the Liverpool Conference Presidency. He returned to America from Liverpool September 24, 1848, leading 311 Saints on the ship *Sailor Prince*. He was born 13 July 1826 in Sampson County, KY. He married Anne Binnall, of Birmingham, Warwick, England, on 15 May 1848, and died 2 August 1884 in Woodbine, Harrison, IA. He apparently did not emigrate to Utah on his return from England, since all his children were born in either Illinois or Woodbine, Iowa.

{17} Salop is the ancient name for Shropshire.

{18} Liverpool Conference Minutes of March 26, 1848 show that John Parry was released as President of the Birkenhead Branch, and replaced by John Gibbons.

{19} Point of Air is about 5 miles north of Newmarket, on the Welsh north coast.

We traveled and preached throughout the country, and came to Llanidloes, Montgomeryshire. After preaching, I went through the congregation with my hat in my hand and asked them to assist us. Some did with a small sum, but there were 3 or 4 priests who refused. On our way to our poor lodging house, a child came across the street to me and put a half-penny in my hand. I felt to bless the little one, because that was just enough to pay all our bills for food and lodging.

That night just as I retired, the powers of darkness rested upon me. I called upon the Lord and asked Him to rebuke the influence from me, and to give me some heavenly vision. At once I was caught up, and saw the paradise of the Just, even a glorious and heavenly country, and the Glory of God was the light thereof, beautifully ornamented with different kinds of trees and flowers. There were mansions of pure white marble, and the one I was at had steps along the middle part, as it was rising inward, with the most delightful flowers growing on both sides of the steps. The entrance was off a half-circle porch, which also was recessed into the body of the mansion. The pillars by the door were of pure glass or of stone like glass, and the door was of the same material, with hinges and door handles of pure gold.

I saw 5 or 6 heavenly beings walking toward this mansion across an area of level and pleasantly green grounds sparkled with all kinds of trees. The apparel of these beings was whiter than any mortal tongue can describe. I was not asleep when I had this vision.

As we began to return to my old home about 80 or 90 miles away, preaching along the way, we stopped at Llansilin where we had to gather berries on a mountainside for our breakfast. We got to Glyndyfrdwy in the evening, and called on a Baptist minister who was a wealthy man and asked him for something to eat. After we told him who we were, he refused. Later in the evening we preached and asked the audience to assist us. A few of them got together and collected enough for us to have supper and lodging.

The following day we went to the Cefn-Mawr Branch in Denbighshire. Eliezer Edwards stayed there, and I persuaded John Davies²⁰ from South Wales, who was

{20} John Davies (Davis), born in 1816, was baptized in 1844, and attended the Liverpool Branch. He was Secretary of the South Wales Conference 1849–50, and a counselor in the South Wales Mission Presidency in 1851–52. He also translated the Book of Mormon and the Doctrine and Covenants into the Welsh language.

working in that place, to accompany me to Flintshire, Caernarvon, and Merionethshire, where we preached in all the principal towns.

About this time my father and family came to Wales to live in Newmarket, about 25 miles from Liverpool.

I got some mason work at Abergele and began to preach in the evenings at Jane Roberts²¹, on Crown Street. I soon baptized the old lady. Then I baptized Jane Parry²², a distant relation of mine; then Elias Morris²³ and his mother, Barbra²⁴, and soon after, several others.

The Branch was organized in a conference held in Merthyr Tydfil on 1 January 1849²⁵. I was called to preside over it, and over the Denbighshire Conference²⁶.

{21} Jane Roberts appears to be the wife of Robert Roberts, born in Llanwrst, Denbighshire, 10 Jan 1776. She died 11 Nov 1848, shortly after her baptism. Her son, Hugh, emigrated to America, and died in 1892 in Liberty, Bear Lake, Idaho.

{22} Jane Parry, a daughter of John Parry and Elizabeth Roberts of Llandulas, was baptized 10 March 1849 in Abergele. She married Griffith Roberts in 1855, and emigrated to Utah in 1857.

{23} Elias Morris, b 30 June 1825, Llanfair Talhairn, Denbigh, Wales was baptized 17 Mar 1849. He was Secretary for the Flintshire Conference in 1849–52. He left Liverpool on March 6, 1852 on the ship *Rockaway* with 30 saints and the machinery for sugar manufacture and came to Utah 1 Nov 1852, in the Philip de la Mare Company. He married Mary Parry, daughter of John and Elizabeth Parry, of Newmarket, Flintshire, Wales 23 May 1852 in Council Bluffs, Iowa. He was a missionary to Wales in 1865–69, serving with John Parry. He was a builder and contractor who built an iron furnace in Iron County in 1860 where he was President of the Deseret Iron Company, and did contract building in the Salt Lake City area in 1864, some of which was with John Parry. In 1889 he was president of Utah Sugar Company. From 1890 to 1898 he was Bishop of the Salt Lake City 15th Ward.

{24} Barbra, or Barbara, Morris was born 23 Sep 1793 in Llanfair Talhaiarn, Denbigh, Wales, to John Thomas and Catherine Vaughn. She was baptized 21 March 1849. She emigrated in 1852 with her husband, John, and eight children, including Elias.

{25} The Abergele Branch met in the Bull Inn in Abergele. This Inn still stands (1994). In 1990, a plaque was installed on the wall of one of the rooms of this Inn, with the following inscription:

"The Church of Jesus Christ of Latter-day Saints (Mormon) was begun in 1830 in the state of New York in the United States. In 1837 missionaries began to proselytize in Great Britain, and in 1840 the message of Mormonism was first proclaimed in Wales.

In the latter part of 1848, John Parry, Jr., a convert from Newmarket, began to preach at the home of Jane Roberts, Crown Street, in the town of Abergele. Jane Roberts, Jane Parry, Elias Morris, and Barbara Morris were the first fruits of his labors, and over the years a number of others in and around the area of Abergele converted to Mormonism and were baptized.

On April 30, 1849, this appendage to the Bull Inn was registered by Elias Morris as a place of worship for the Abergele Branch of the LDS church. Its use by the Mormons discontinued in April 1856 after most of the members of the Church in Abergele had emigrated to Salt Lake City in the Rocky Mountains. In this sesquicentennial year of Mormonism in Wales, the descendants of John Parry, Jr., and Elias Morris place this plaque in memory of their ancestors and the other early converts in Abergele. (July 13, 1990)

COFFA DA AMDANYNT"

{26} One year later, Dec. 1, 1850, the Denbighshire Conference had 6 branches, 11 Elders, and 154 members, under John Parry, President, with Hugh Morris, Secretary.

I expected to go to Zion, but President Orson Pratt²⁷ told me that I and one of my brothers must stay in Wales, and the other one should go with our parents and younger brother. Caleb was the one to go, and he married Catherine Vaughn Evans from the Pook Key Branch before he left.

Father, Mother, Caleb and his wife, and Edward Parry²⁸ and his wife Ann (distant relations of ours)²⁹ all emigrated in February 1849 on the ship *Buena Vista*³⁰, from Liverpool to New Orleans, America.³¹

This spring I, with some of my cousins, took some contracts for building, and by so doing got work for several of the brethren. At this time we built a strong branch at Abergele, in spite of considerable persecution.

{27} Orson Pratt, a member of the Quorum of the Twelve, was called to succeed Orson Spencer as President of the European Mission in August 1848. He was succeeded in January 1851 by Franklin D. Richards, who had been ordained an Apostle on February 12, 1849. He was converted to the Church in 1830 by his brother, Parley P., and ordained an Apostle 16 April 1835.

{28} Edward Parry, of Newmarket, died on the Missouri River in the Summer of 1849. (Dennis, Ronald, *The Call of Zion*, Brigham Young University, 1987)

{29} Edward Parry (born 1818) was the son of Edward Parry and Mary Lloyd. His wife, Ann, (born 1835) was the daughter of Thomas Parry and Ann Roberts. According to *The Call of Zion*, she had a child during the trek West, and 5 months after her husband died. She later married David Peters.

{30} *Buena Vista*, US Registry, 547 tons; Master – E. Linnell. 250 of the passengers were LDS. Left Liverpool 26 Feb 1849, arrived New Orleans 8 Apr 1849. Company leader: R. Martin. (Source: *Saints on the Seas*, A Maritime History of Mormon Migration, 1830–1870, University of Utah Press, 1983.) Dan Jones also returned to the United States on this ship.

An interesting Editorial appeared in the *Millennial Star* (Vol. 11, No. 4, page 57) in regard to this group of Saints. It is extracted below:

“On the 21st of this month I shall send out two more vessels loaded with Saints, destined for the rich valleys of the ‘Ancient Mountains’ upon Joseph’s land. One of these ships, the *Buena Vista*, will carry near 300. The other, called the *Hartley*, will carry over 200. These two ships are about full, the berths were nearly all taken several weeks ago.

O! what a wide difference there is between the emigrating Saints and other emigrants! With the one there is union, harmony, and order, with prayer and thanksgiving, and songs of rejoicing; while with the other there is disorder and confusion, with cursing and bitterness and every evil passion, that not only renders themselves miserable, but every other well-disposed person that perchance may be found among the wretched list. For this reason many respectable emigrants who are not of our faith, crave the privilege of crossing the ocean with our people.”

Most of those emigrating on the *Buena Vista* with Dan Jones continued on their emigration west in the George A. Smith Company. They included Isaac B. Nash, Thomas Jeremy, David Peters, Caleb Parry and wife Catherine Vaughn Evans Parry, John Parry, and Edward Parry and wife Ann Jones Parry.

{31} The Parrys were members of the George A. Smith Company that arrived in Salt Lake City the fall of 1849. Other Welsh members of that company were: Dan Daniels, Dan Jones, Edward and Ann Jones Parry (Edward died enroute) and an infant son born at Chimney Rock, Wyoming, Caleb and Catherine Vaughn Evans Parry, William Parry, and John and Mary Parry.

On 16 July 1849 I baptized the following at Abergele Branch; John Morris³², Bernard Parry³³, Rice Williams³⁴, Thomas Williams³⁵, Isaac Morris³⁶, and Elizabeth Williams.

About this time several of the Saints came to the conclusion to have a prayer meeting to pray for the gifts of the spirit as promised in the Gospel. One night I met with others at John Morris's house. Our meeting commenced at 10 o'clock. After we all prayed and made a vow that we would stay there until morning unless the Lord would be pleased to bless us, we sat down quietly. Then we began to pray again, and immediately the Holy Ghost rested upon us in mighty power, so that several of the brethren received the gifts of the spirit; some the gifts of tongues, some interpretations, and others singing in tongues. And an evil spirit possessed one of the group, but it was rebuked by the priesthood in an instant.

In the fall of this year we were mobbed and stoned and slugged very often. I was called all the names that could be manufactured by our enemies, but they had not the least fault upon our characters, as we all walked blameless.

One Sunday night as I and young Barbara Morris³⁷ were coming from meeting, a gang of ruffians followed us, calling us all kinds of names. At last one of the boys struck the girl in her face. My patience was exhausted, and I struck him in his face. Then the Constable, Robert Roberts³⁸, the worst enemy to the Saints in town, came

{32} John Morris was the father of Elias Morris, baptized earlier, and the husband of Barbara Morris. He emigrated to Utah with others of his family in 1852.

{33} Bernard Parry, son of Thomas Robert Parry and Ann Roberts, was born 5 Nov 1824 in St George, Denbigh, Wales. He married Anne Deborah Waylet in September 1852, and died 18 Sep 1854 at Winter Quarters, Nebraska.

{34} Reese Williams was a brother-in-law to William Howells, an early missionary companion of John Parry. Most records of the early Church in Wales list his name as Rice. He emigrated to Zion in 1849 with his mother.

{35} Thomas Williams emigrated to Utah in 1852, and was later called back to Wales as a missionary. He returned to Utah in May 1860 on the *William Tapscott*.

{36} Isaac C. Morris, born 26 April 1828, in Llanfair, to William and Sarah Morris, emigrated to Utah in 1853. He married Elizabeth Williams, daughter of Thomas L. and Carolyn W. Williams.

{37} Barbara, or Barbara Ann Morris, was a daughter of John and Barbara Morris of Abergele, and a sister to Elias Morris.

{38} A Robert Roberts was still living in the Abergele area in 1881. At that time, he was 62 years old and a farm bailiff living at Siamber Wen farm.

and wanted to lock me up. But the Police came and ordered him off, and whipped many of the mob, and came to see us safely out of their reach.

One sister was struck in the head with a stone. Abel Evans and I went to Squire Wynne Garthewin³⁹ to get a summons on them. He took us into his house, and we preached to him. He gave us the Summons, and would not be paid for it because he would make our enemies pay for it.

When all appeared before the Justice, the Constable bore a false witness against me. The Justice said it was all right, if it was the case. The enemy had a lawyer to plead their case, but he was not allowed to say a word in favor of the "rebels". They, the rebels, were punished and would have been put in prison, but I told them that all we wanted was peace. Then a penalty was fined upon them, and the lawyer who was paid 5 pounds (\$25) by the enemies, was obliged to translate what the Justices said in our favor. And he reprimanded our enemies and told them if ever any of them would come before him again, the penalty would be 40 pounds (\$200), and imprisonment. From this time on our persecution ceased.

In the fall we received a letter from Father from Council Bluffs, Iowa, stating that our mother had died of Cholera when coming up the Missouri River⁴⁰ and was buried at Council Bluffs. My cousin, Edward Parry, also died of the same disease.

We continued to preach in all the villages around. David Williams⁴¹, from South Wales, was a traveling Elder for the Conference for a season.

We organized a Branch at Llandudno, Caernarvonshire, and my brother William was called to preside. Later he was moved to preside over the Denbigh Branch⁴².

{39} This may be H. W. Wynne, Esq. of Garthewin, a hamlet in Llanfair Talhaiarn parish. Although John Parry records him as Squire Wynne Garthewin, no records of any families with the name of Garthewin have been found.

{40} According to records of Dan Jones, she died while on the riverboat, *Highland Mary*, near Council Bluffs.

{41} David Williams was born 16 Dec 1827 in Blaenavon, Wales. He converted to the LDS Church in 1847, and in 1849, was called to be a travelling Elder (local missionary) in North Wales, where he served as a Counselor to John Parry in the North Wales District Presidency. He emigrated to America in 1855, but for financial reasons, he stopped in Canton, Illinois, where he operated a coal mine for the next 20 years. He rejoined the LDS Church in 1875, and emigrated to Utah in 1877, where he settled in Pleasant Valley and Price, and resumed coal mining operations. In December 1885, he was called again to serve as a missionary in Wales, where he became President of the Wales Conference. (SOURCE: Jensen, Andrew, *Latter-Day Saint Biographical Encyclopedia*, vol. 2, p 532.

{42} A statistical report for the Flintshire Conference, Dec. 1, 1850, showed 8 branches, 16 Elders, and 121 Members, under William Parry, President, and Elias Morris, Secretary.

In 1850 I gave up working, and went to preach through the country. David Williams and I went to a small village called Cyffylliog. When David Williams was preaching, a ruffian came along and stripped naked, wanting Bro. Williams to fight. After a while he left, but we were obliged to stop preaching. We then went to a public house to lodge, and a house full of mob gathered in. I saw that they were disposed to evil, so, in the presence of the mob, who were calling for drinks by the gallon, I told the landlady we would go for a walk in the village for a half an hour, then return to go to bed.

As soon as we left, we went out of the village. After I told Elder Williams my thoughts, we agreed to draw lots in the name of the Lord to know if it was wiser for us to stay in that place or go on to Ruthin, about six or seven miles away. Our decision was to go to Ruthin, where we arrived between 12 and 1 o'clock at night. We knocked at a lodging house, and when doing so, a drunken man came and swore the he would have lodgings if we would. We both agreed to run to the other end of town, and he ran after us, but we outran him and got lodgings, I with a drunken man and D. Williams with a man that had fits all night long. In the morning we went to the village to get our carpet bag, and met a man on the way, who said to us, "My dear men, I am glad to see you. I did not sleep at all last night on your account." "Why?" I asked. In reply, he told us that all the blackguards of the village had been hunting us all night until 7 in the morning. They had hunted every stack yard and hovel, and every place they could think of, even among the tombstones in the Church Yard, and made a vow that they would kill us.

Thanks to the Lord, he led us out of their grasp.

About this time the Conference was divided, and the other part was called Dyffryn Conway Conference⁴³.

The Vale of Clwyd was in the Conference where I was, and with my brothers, I built several Branches and baptized many. When in the Town of Ruthin, where my brother Bernard died, when preaching one Sunday, the Spirit of the Lord rested upon me mightily, and I prophesied before about 1000 people that there would be a branch of

{43} The Dyffryn Conway Conference was organized 15 July 1852, with John Davies, President (*Millennial Star*, Vol XIII).

the Church of Jesus Christ in that town, with the gifts and blessings of the Holy Ghost, which they called the miraculous gifts in the possession of the members. This was to come about before the end of the year, and it was already September, with only one Saint in the Town, and he was newly baptized. Although I knew no one in Town at that time, by the end of November we had organized a Branch with 13 or 15 members, and the gifts of the Spirit were imparted to them before the end of the year.

I shall here refer to my brother Bernard's comments concerning me, that is that I should preach the gospel to many thousands and baptize many in the Vale of Clwyd. This was in fulfillment of a promise, and in answer to prayer, in relation to the gift of healing.

I shall relate an incident that took place sometime last year, or the beginning of this year, 1850. I, along with Abel Evans, was at Cefn Mawr Branch, Flintshire Conference, where lived a Sister Tomkinson, wife of John Tomkinson, who was afflicted with cancer. Her nose was wholly eaten away, and by all appearances her life would soon be at an end.

The Priest of the Parish visited her often in attempts to persuade her to leave such a deluded sect since they had not healed her of her dangerous disease. She did not wholly trust the Lord, and tried all kinds of doctors, or physicians, and traveled far and near to seek a cure. She kept getting worse, though, until no one could stay in the same house with her, as the odor of the disease was so nasty.

After she came to the conclusion that she should trust in the Lord, and the ordinances of anointing with oil and laying on of hands, we administered to her. Some time afterwards I saw her at Manchester Conference with a perfect new nose. She told me that she began to get well from the day we administered to her⁴⁴.

At Newmarket, John Williams, my sister's (Mary's) husband, had the lower part of his mouth and most of his chin eaten away by cancer. After he tried everything in the power of man to be healed, he was finally persuaded to appeal to the Elders to administer to him. He requested my sister to ask me and others to do so, which we did. We administered to him twice, and shortly he was healed, and got a new part of his mouth

{44} Another version of this, very similar in detail, appeared in *Early Scenes in Church History*, and has been copied in *Indefatigable Veteran*, by Ronald D. Dennis. In this version, sister Tomkinson is reported to have subsequently apostatized.

and chin.

A daughter of Thomas and Ann Parry⁴⁵, St George, Abergele Branch, and her mother Ann, had a fever and ague for over two weeks. They requested me to administer to them, which I did, and the disease left them at once.

Sarah, the daughter of Thomas and Ann, was cured of Cancer in the same way. Many others might be named who received the gift of Healing.

The gifts of Tongues, Interpretations, and Prophecy were enjoyed in all the Branches.

In 1852 Elias Morris, Mary Parry of St George, Mary Parry of Newmarket⁴⁶, Eliz. Edwards, and Peter Jones⁴⁷, Llysfaen, emigrated to New Orleans.

In 1852 I was appointed to be Pastor⁴⁸ over the North Wales Conferences, and President of the Denbighshire, Flintshire, Caernarvonshire, Anglesey, Montgomeryshire, and Merioneth Conferences. I traveled to all the above every three months.

About this time I received a letter from father wishing me to come to Zion. If I had no means to come, I should sell my coat rather than stay in this country. He also said that he was a member of the High Council⁴⁹, and that he was married to President Brigham Young's sister⁵⁰.

{45} Thomas Parry was a second cousin to John Parry. Their common ancestors were Edward Parry and Sydney Roberts. Ann Parry was Ann Roberts.

{46} This Mary Parry, daughter of John Parry and Elizabeth Parry, emigrated in 1852 and married Elias Morris in Council Bluffs, Iowa.

{47} Peter Jones was born 12 Oct 1834 at Llysfaen, Caernarvon, Wales to Robert and Susan Jones. I can find no records of him after he emigrated to America.

{48} The office of Pastor seems to be peculiar to the European Mission at this time. According to Church Chronology, (1887), this calling originated about 1852, with the pastorates (groups of conferences) presided over primarily by American Elders, while the Conferences were presided over by local Elders. The *Millennial Star*, in a statistical report on the Church in the British Isles, lists him as Pastor as late as June 30, 1853.

{49} The minutes of General Conference in Salt Lake City, reports his call as a member of the High Council at the Conference of September 7, 1851. He remained on the High Council of the Salt Lake Stake until the 1860's when he was released due to old age.

{50} This is Patty Sessions, who, though not truly a sister of President Brigham Young, was a member of the Young household. She was a well-known midwife in the Salt Lake area.

Patty Bartlett Sessions was born in Bethel, Maine, 4 February 1795. She married David Sessions at age seventeen, and joined the Church in 1834. Her first husband passed away 11 Aug 1850 in Salt Lake City, and she married John Parry 14 Dec 1851 in Salt Lake City. After John Parry's death, she moved to Bountiful, Utah, where she died 14 Dec 1893.

In the year 1853, my brother, William, was married to Jane Vaughn, daughter of Henry Vaughn, Joiner, Holywell, Flintshire. He was also released from the Presidency of the Flintshire Conference to emigrate to America. He emigrated on 5 February 1853, on the ship, *Jersey*, bound for New Orleans, and was appointed 2nd counselor on the ship to George Halliday⁵¹.

Griffith Roberts was a traveling Elder for the Denbighshire Conference at this time, and had been for nearly a year⁵².

Several from North Wales emigrated on the above ship: John Morris and family, David Williams and family, Edward L. Parry and Family, Isaac Morris and wife, and others. I used to reside with Edward L. Parry, and some times with John Morris, who was very hospitable to me at all times, just as if I were in my own home.

I will mention a few others who assisted me, who are not members of the church, namely: Mary Williams, wife of deceased David Williams, of Criccieth, Caernarvonshire, who would always assist me with means, food, and money. She was born October 1787 at Llanstyndwg.

Also Mr. Edward Jones⁵³, butcher, Black Lion Inn, Llanfair Talhaiarn, who told me to come to him when I wanted meat, money, or no money. When I settled with him, he allowed me over 2 pounds.

Also Mrs. Jones⁵⁴, Cross Foxes, Henllan, gave me food and lodging very often.

Also, Aunt Sydney, father's sister, has always been kind in assisting in money, food, and lodgings in Newmarket, Flintshire.

{51} George Halliday was born 17 Apr 1823, in Trowbridge, Wiltshire, England. He was baptized 10 Nov 1844 by his brother, John. (*LDS Biographical Encyclopedia*).

{52} Griffith Roberts was also serving as Conference Secretary of the Denbighshire Conference at this time (called some time before 30 Jun 1853). He was the husband of Jane Parry Roberts, daughter of John Parry and Elizabeth Roberts. He emigrated to the States in 1857, settling in Springville, Utah and then Ogden. He was later called to serve another mission in Wales and England in 1866-68, where he was Conference President of the North Wales Conference and later of the London Conference. He was released from his mission on June 20, 1868, along with John Parry, Barry Wride, and John D. Rees.

{53} Edward Jones had apparently died between 1856 and 1881. His widow, Ann, was listed as a housekeeper for the Black Lion Inn in 1881.

{54} Elizabeth Jones. According to the 1881 Census, she was born in Llanrhaide, Denbighshire, about 1803. In 1881 she was listed as an Innkeeper, head of household, at 1 Cross Foxes. She had two sons and a granddaughter living with her.

Daniel Daniels⁵⁵ came from South Wales about this year. He and I were preaching in Denbigh, when the mobs got D. Daniels down on the ground after we had preached, while others tried to get hold of me. Someone, who was a stranger, interfered, and we got away unmolested. I went to try to get into a shop where I had given them some tracts, but he would not open the door, so we had to run further. We stepped into the first house we could find with an open door. The people of the house were kind to us, as we were pelted with stones by the people who gathered around the door.

About this time a man who I had previously taught came to our rescue with a heavy club in his hand. He swore that he would knock down the first man that would touch or molest us, and he succeeded in dispersing the mob. While he was doing that, we escaped with stones whistling about our heads. I have been stoned and slugged many a time, but never was anyone allowed to do me harm.

Some times I would be watched at night. Once they took another man for me, and abused him badly until they found they had the wrong person. That was done between Abergele and St. George, Denbighshire.

We distributed tracts in Denbigh, Henllan, Ruthin, and Abergele, and preached in every town and village in all the country round about. We organized several branches and the brethren, both those that went to Zion and those who stayed, were very faithful in preaching and helping to build up the Church in this part of the vineyard. I shall name a few of them, and some that died.

{55} Daniel Daniels was born 9 Aug 1807 in Llein, Llanpumsaint, Carmarthen, Wales. He was baptized 7 Oct 1849 and emigrated to Utah in 1849 in the George A. Smith Company. He returned to Wales as a missionary with Dan Jones and Thomas Jeremy in 1852. He succeeded Dan Jones as Wales Mission President in 1856. He died in 1879 in Malad, Idaho.

Following are those that emigrated: Edward L. Parry⁵⁶, Elias Morris, Griffith Roberts, John Morris, Reese (Rice) Williams, Bernard Parry (died on the way), Thomas Williams (stayed in California), William Parry, John Parry⁵⁷, Hugh Evans⁵⁸, John Roberts⁵⁹, Isaac Morris, David Williams, Edward Parry, and many others.

Those that died: Richard Griffiths died at Llanfair Talhaiarn, Hugh Evans died at Llanfair Talhaiarn.

Robert Parry⁶⁰ of Newmarket still lives there, also Joseph Evans⁶¹.

I shall mention one thing that transpired in Abergele Branch. In a meeting, after I was informed in a letter from my father who our God was, I told the Saints that in a

{56} Edward Lloyd Parry was a stonemason, who joined the Church in 1848, and emigrated in 1853. After arriving in Salt Lake City, he was employed in the building of the foundation of the Salt Lake Temple. Later he moved to St George to work on the St George Temple and the "new" Tabernacle. In 1877 he was sent to Manti to build the Manti Temple. (SOURCE: *Our Pioneer Heritage*, Kate B. Carter, vol 20, Daughter of Utah Pioneers.)

His autobiography, found in the *Parrygram*, No. 4, Spring 1966, shows that he was the son of Edward Parry and Mary Lloyd. He married Elizabeth Evans in Wales in 1848, and Ann Parry, a distant relative, in Salt Lake City in 1857. He died in Manti, Sanpete County, Utah 26 Aug 1906.

Prior to his emigration, he was called as President of the Abergele Branch in 1850, and as a counselor to the President of the Denbighshire Conference in 1851.

In his autobiography, he reports of his conversion:

"Being naturally inclined to be religious, I frequently attended the Church of England and went to hear ministers of other denominations preach. But I could not be converted to join any of them, as their teachings did not appear to be consistent or in harmony with the gospel as taught by the Savior and his apostles. On hearing an elder of the Church of Jesus Christ of Latter-Day Saints preach, I was converted to the truth, and wondered why I had not understood the gospel in that light before. I was baptized March 9, 1848, by Elder Abel Evans and confirmed at the riverside. About five weeks later I was ordained a priest. During the summer of 1848 my wife Elizabeth and my father and a number of my relatives joined the Church."

—from Dennis, Ronald D., *Indefatigable Veteran*

{57} This John Parry, a second cousin of John Parry, Jr., was born 22 Oct 1801, in Newmarket, the son of Edward Parry and Winifred Barker. He died in Cedar City, Utah 23 Oct 1881. One daughter, Mary, married Elias Morris in 1852 in Council Bluffs, Iowa, and a second daughter, Winifred became the wife of John Parry's brother, Caleb, in 1857.

{58} This Hugh Evans is probably the one who, as a Campbellite minister (preacher), joined the Mormon church, converted many Welsh saints, and emigrated to Utah in 1852.

{59} John Roberts, of Ffestiniog, was baptized in 1847 or 1848, and emigrated in 1852. He, and a brother, Daniel, died on the way to Utah. His brother, David Roberts, served as president of the Ffestiniog branch until he emigrated in 1856.

{60} Robert Parry was briefly President of the Newmarket Branch in 1849. He is probably the son of Edward Parry and Mary Foulkes.

{61} As of the 1881 Census, Joseph Evans was still living in Dyserth, at Ochor Foel, with his wife Ann and six children. He was born at Ysceifog, Flintshire, Wales on 2 July 1818, and died in September 1904 at Dyserth. He married Ann Williams of Whitfield, Flintshire, 24 June 1854. He had joined the LDS Church in the early 1850's, and had served as President of the Eglwysbach Branch, and as a counselor to John Parry in the North Wales District.

short time we would be informed who our God is, that is which of the Old Testament patriarchs whose name was familiar to us. I was not authorized to tell them yet, but all were uneasy, wanting to know. Consequently, Sister Barbara Morris, J. Morris's wife, went to ask the Lord in prayer who our God was. And the Lord answered her request and told her that it is Adam, or the Ancient of Days. The following day she came to me and told me that the Lord had revealed it to her.

As almost all of this is from memory, the dates are not perfect, it now being 1867, and I am in Wales on a mission.

Chapter 5

POST-MARRIAGE PERIOD – WALES TO UTAH

(1853–1856)

In the year 1853 I married Harriet Julia Roberts¹ of Ruthin, Denbighshire, daughter of Robert² and Margaret Roberts³. We married at Llanfrwog Church on December 26, with Richard Roberts⁴ as best man and Elizabeth Frances⁵ as bridesmaid.

About this time I went into business with a cousin of mine at Kinmel Park⁶. I was timekeeper for him for a few months in order to get some necessary things. I also often engraved grave stones to support my house. I also continued traveling through the conferences.

In 1854 several of our most bitter enemies died unnatural deaths. One, named Davies⁷, of Newmarket, who was a Minister and preacher with an independent denomination, always a great enemy, went almost like a mad dog. He had to be chained to his bed post, and fed like a dog for a long time before he died.

Some time back, Elder John Taylor⁸ of the Twelve, paid us a visit at Abergele, and

{1} Harriet Julia Roberts was born 2 Jan 1829 in Llanynys, Denbigh, Wales, the sixth child of Robert Roberts and Margaret Owens. She joined the Church in 1851 in Ruthin, Denbigh, and subsequently met John Parry when he was serving as a missionary in the area.

{2} Robert Roberts was an itinerant mason, moving around the area of Denbighshire as his family was born and raised. His children were born in Llanfair-Duffryn, Llanynys, Llanellidan, and Llanfrwog (a suburb of Ruthin). According to his granddaughter, he had little interest in the Mormons. He is buried at Llanfrwog Church.

{3} Margaret Owens Roberts was born in 1795 in Wrexham, Denbigh, Wales. According to her granddaughter, she too, had little interest in the LDS Church, but still supported her daughter, Harriet, in affiliating with the Mormons.

{4} Almost nothing is known about Richard Roberts. There is a record of a Richard Roberts, christened 17 Feb 1822 in Ruthin, Denbighshire, Wales, son of Robert and Elizabeth Roberts. This may be the Richard Roberts known by John Parry, but we have not yet been able to prove this.

{5} Little is known about Elizabeth Francis (Frances), except that she was a long-time friend of Harriet Julia Roberts. One IGI record shows an Elizabeth Francis, daughter of Thomas and Catherine Francis, christened 6 December 1829 in the Mill Chapel, Wesleyan Methodist, Ruthin, Denbighshire. This may be the one.

{6} A hamlet three miles southeast of Abergele, Kinmel Park no longer exists. There is now a Kinmel Beach about 3 miles northeast of Abergele.

{7} This is not the W. R. Davies of South Wales, who was a constant problem for the Church, until his death in 1849.

{8} John Taylor was at this time serving in the European Mission, and as a member of the Quorum of the Twelve, to which he had been ordained 19 Dec 1838. On 10 October 1880 he was sustained as President of the Church.

preached in our chapel.

(ED. NOTE: *The following letter, written by John Parry, Jr. at this time, was published in Udgorn Seion, December 2, 1854. It is not part of his Journal, but adds somewhat to an understanding of his missionary zeal.*

St. George, Nov. 24, 1854

DEAR PRESIDENT JONES, – I shall use these few minutes to send a word to you, notifying you that everything is fine with us at present. The Saints in Flintshire are going forward better than they have for some time, – with everything in good order, – good unity among the officials, and everyone quite firm in the faith; but the Cefn Mawr Branch had suffered some from the presence of Brigham Young's nephew on Sunday, who (so he said) was traveling in the neighboring Conference, and he was refused by them because he did not have a license; then he turned traitor, and he told many lies there to the Saints and to the world, saying that they were having dog fights and cock fights on Sundays in the Valley, and that everyone had to be slaves to support the leaders, that thousands wanted to come back had they been able, – that his father had broken the heart of his mother by preferring other wives over her, and hosts of such things.

More books are being sold there than have been for quite some time. We had a good Conference in Newmarket also last Sunday, better than we have had for a long time; everything fine and an attentive hearing by the world.

We are selling books rather well, but there is room for us to improve. I read your exhortation in the TRUMPET, to all the Saints, about paying for books, and there is every sign that we shall do better.

We confirmed one of the Wesleyans at the Conference; and there was one other Wesleyan at the Flintshire Conference testifying that after coming out "that he thought he was in heaven."

A Welshman here, who belongs to the Independents, that is Dr. Thomas, has been in America, and is speaking from town to town about the logic and the need of emigrating to America, etc. He praises the dwelling place of the Saints, and says that if people wish to go live in a heavenly peaceful and healthful country, they should go to the country of the Saints, where no one is permitted to get drunk, or swear or profane; also, where there are no prostitutes or thieves! That has changed the feelings of many toward the Saints in some places here.

Please remember me to Brothers Thos. Jeremy and D. Daniels.

Your humble brother in the E. C.,

J. PARRY

(Translated from the Welsh original in Udgorn Seion, 2 December 1854, pp 591–593, by Ronald D. Dennis.)

In the year 1855 we held a Conference for Denbighshire at Abergele. The following Elders were there: Franklin D. Richards⁹, Dan Jones, James Ferguson¹⁰, and John Scott¹¹.

I was at Caernarvon preaching on the 26 of April, when my wife gave birth to a son at 9 o'clock at night. On 30 April, with Griffith Roberts and Edward Parry, I blessed him and gave him the name of Brigham Bernard Parry.

In this year, Griffith Roberts¹² married Jane Parry¹³. He was Counselor to me for the Conference.

Earlier, I visited the Merthyr Conference. The first time, in 1851, Elias Morris accompanied me. And in 1853 I again attended conference in Merthyr, when William

[9] Franklin Dewey Richards, born 2 April 1821 in Richmond, MA, was ordained an Apostle 12 Feb 1849 by Heber C. Kimball in Salt Lake City. He succeeded Orson Pratt as president of the European Mission 1 January 1851.

[10] Elder James Ferguson returned from his mission to England in 1856 on the ship *Enoch Train*, as the leader of a group of emigrating Saints. He was living in Lehi, Utah in late 1856.

[11] John Scott, born in 1811 in Armagh, Ireland, joined the LDS Church in 1836 in Canada. He was called as a missionary to Ireland in 1854 and served until 1857.

[12] Griffith Roberts was the son of John Roberts and Margaret Jones, born in Capel Garmon, Denbighshire. He was baptized 29 Dec 1849. He and his family emigrated in 1857 to Utah, settling in Salt Lake City.

[13] Jane Parry was the daughter of John Parry and Elizabeth Roberts. She married Griffith Roberts on 14 Mar 1855. They emigrated to Utah in 1857.

Phillips¹⁴ was President of Wales (*District*).

In early 1856 I was released to emigrate to Zion. About one hundred Saints from North Wales came at the same time. We embarked from Liverpool, bound for Boston, on the 19th of April on the *Sanders Curling*¹⁵. Dan Jones was President, with David Grant and John Oakley¹⁶ his counselors. I had charge of a Ward in the vessel¹⁷. There were about 900 Saints¹⁸, with 3 or 4 hundred of them Welsh. With us were my sister Mary and her husband with four daughters¹⁹, my cousin John Parry²⁰ and wife

[14] William Phillips, a mining superintendent, was born in Monmouth, Wales, in 1809. He converted to Mormonism on December 17, 1843, in Merthyr Tydfil. He succeeded Dan Jones as President of the Wales area in January 1849, when Jones brought the first Welsh emigrants to Utah. He emigrated to the United States in the spring of 1854 on the *Golconda*, arriving in New Orleans in March of that year. He later returned to Wales as a missionary in the 1860's.

[15] *Sanders Curling* (or *S. Curling*), U S Registry, 1469 tons, Master: S. Curling. 707 LDS passengers, Liverpool to Boston, April 19, 1856 to May 23, 1856; company leader: Dan Jones. (*Saints on the Seas, A Maritime History of Mormon Migration, 1830-1870*, University of Utah Press, 1983.)

During the voyage a schedule of activity was prescribed. Work details washed and cleaned around the berths each morning. By 6:00 AM the cleaning and prayers were completed. Meals were served on a staggered basis for the various wards. Frequent meetings were held, and evening prayers were over by 8:00 PM. The Saints for health reasons were urged to spend as much time as possible on deck. Despite all precautions there was some sickness, including chicken pox, and six children died. Captain Curling and the ship's doctor "distinguished themselves" in caring for the afflicted. Two babies were born and appropriately named for the master: Dan Curling Dee and Claudia Curling Reynolds. (Sonnet, Conway B., *Ships, Saints, and Mariners*, University of Utah Press, 1987)

[16] John Parry's original journal entry lists this name as John Noakland. No records have been found for this person. However, there was a John Oakley who returned from England at this time. This was John DeGroot Oakley, born 12 Nov 1819 in King County, New York, who joined the Church in Nauvoo in 1840. He and his family were in Winter Quarters in 1847, after which we find no record of his first wife and two eldest children. He later married, in 1857 in Salt Lake City, Louisa Jones from Devonshire, England, and settled in southern Utah, then northern Arizona.

[17] Other "Ward" leaders on this Ship were: Thomas Thomas, John Edwards, Job Welling, John Walters, John McDonald, James Thomas, Evan Evans, Richard Williams, William Butler, and John Lewis.

[18] Official records show there were 707 Saints on the *S. Curling*.

[19] One of these daughters, Elizabeth, married David Grant as his fourth wife on 21 December 1856 in Salt Lake City (David was 40 years old, Elizabeth, 18). They had eight children. Following the death of David Grant, Elizabeth married Alexander McFarlane, and had seven children. A second daughter, Sarah Ann, married John Fitzgerald in Salt Lake City in 1857. Both the third and fourth daughters, Ann and Jane, were married the same day to the same man, William Henry Rhodes.

[20] John and Elizabeth Parry and their four children, Winifred, John, Edward, and Elizabeth, continued on to Utah in the Edward Bunker handcart company with John Parry. An older daughter, Mary, had emigrated in 1852, and had married Elias Morris in Council Bluffs in May of that year. Winifred subsequently married Caleb Parry, John's brother, in February 1857.

and two sons and two daughters, my distant cousin Edward Parry²¹ and wife. Also, Sarah Parry with her husband and child. In all 20 of our family emigrated at this time²².

We had a very rough passage. Five weeks on the ocean, but only two or three deaths in all²³. The Captain was very kind to us.

After landing in Boston, we took the train to Iowa via Buffalo, Chicago, Rock Island, and Iowa City, and camped within 3 miles of Iowa City.

Our little boy had the measles (as did other children before we left the ship), and on the way to Chicago, as he was very sick, we administered to him often, but with little effect. As he was in such pain, my wife and I agreed to ask the Lord, if he was not to recover, to take him out of his pain. In just a few hours he died. We buried him in a Chicago burial ground, along with Thomas Giles'²⁴ little girl.

We camped in Iowa for three weeks to wait for wagons and hand carts. This was

[21] Edward Parry and his wife Eleanor were also in the Edward Bunker Handcart Company. He is the Edward Parry noted earlier in this chapter as being a missionary companion of John Parry in 1854-55, and was a second cousin to John.

[22] Also in this company, apparently traveling alone, was Ann Parry, 21 and single, a daughter of Thomas Robert Parry and Ann Roberts. She married Edward Lloyd Parry, a son of Edward Parry and Mary Lloyd, in Salt Lake City on 19 February 1857.

[23] Dan Jones, in a letter to President Richards, reported the following:

"The health of the passengers, although good in the main, considering the weather, has not been without grievous exceptions. I regret to say that, notwithstanding myself, counsellors, and others devoted all our time to nourish the sick, especially the old, and the mothers of infants, by preserves, soups, sago, arrowroot, and all the well assorted stock you furnished, owing to a lack of energy in some to contend with and overcome seasickness, by coming to the air, themselves and babes suffered much, six of the latter have died, namely Joseph J. Davies, son of George W. Davies, of Cardiff, age one year and five months, of inflammation of the lungs, on 28th of April; Hyrum Bassett, son of John Bassett, of Wales, 29th of April, age ten months, of inflammation of the lungs; Joseph Thomas, son of William Thomas, of Milfordhaven, on the 8th of May, aged nine months and five days; Parley R. Lewis, son of John Lewis, of Tredegar, of cancer in the breast, aged seven months, on the 9th of May; John Davies, son of Evan D. Davies, of Glamorganshire, of consumption, on the 17th of May, and Joseph Price, son of Joseph Price, of Pembrokeshire, May 21st, of consumption, aged twelve months."

-from "Sailing Vessels and Steamboats"
Our Pioneer Heritage, Vol 12, DUP

[24] Thomas Davis Giles, popularly known as "Utah's blind harpist", was born 28 Nov 1820 at Blaenavon, South Wales. He was one of the early converts to the LDS Church in Wales. He was baptized by Abel Evans 1 November 1844. A short time after his baptism, he was blinded in a mine accident in Nantiglo, Monmouthshire. He and his family emigrated with John Parry in 1856. His wife, Margaret, died on the trek West, and his son was sent back to come West with another Company. Near Fort Bridger, Thomas Giles became seriously ill and was expected to die. However, Parley P. Pratt, who had known Elder Giles in Wales, gave him a remarkable blessing, and he was able to continue his journey to Utah. In Utah he remarried and had one more child, and lived to bless and name seven of his grandchildren. He played the harp given him by Brigham Young in concerts throughout the Utah Territory. He died 2 November 1895.

the first time for hand carts to be used in crossing the plains.²⁵

The first Company went a few days before us, with Bro. McArthur²⁶ as Captain.

The third Company left Iowa City on June 23, 1856, with Edward Bunker²⁷ as Captain, and David Grant²⁸, George Davies²⁹, and I as Captains of Hundreds³⁰.

After we traveled the first day and put up our tents, it began to thunder and lightning,

[25] In a general letter to the Saints in Europe in 1855, the Presidency of the Church stated:

"In regard to the foreign emigration another year let the Saints pursue the northern route from Boston, New York or Philadelphia and land at Iowa City or the then terminus of the railroad. There let them be provided with handcars on which to draw their provisions and clothing, then walk and draw them thereby saving the immense expense every year for teams and outfits for crossing the plains. We are sanguine that such a train will out-travel any oxteam train that can be started... Let the Saints who thereby immigrate the ensuing year understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund (Emigration Fund) in no other way." *Our Pioneer Heritage*, vol 6, p 69.

[26] Daniel Duncan McArthur, born 8 April 1820 in Holland, Erie, NY, was baptized into the LDS Church 22 May 1835. He first crossed the plains to Utah in 1848 (a child, Daniel, was born 18 August 1848 on the plains). He served a mission to England from 1852 to 1856, and was 2nd counselor to Elder James Ferguson in bringing Saints from Europe to America on the ship, *Enoch Train*.

[27] Edward Bunker was converted to the Gospel in Kirtland, Ohio, by Martin Harris. He served in the Mormon Battalion in 1846, and later returned to Winter Quarters for his family. He emigrated to Utah in 1850 and later served a mission to England (1852-56) where he presided over the Scotland area.

Of his experience with the handcars, Captain Bunker wrote in his autobiography:

"We landed in New York at Castle Garden, thence by rail to St. Louis, then by steamboat up the Mississippi River to Iowa City, which place we reached in the month of June 1856. Here the company was fitted out with handcars. I was given charge of a Welsh company and left Iowa City June 28, 1856. We procured our provisions and teams to haul our supplies at Council Bluffs. After leaving Iowa City, we encountered some heavy rain and wind storms which blew down our tents and washed away our handcars. I got a heavy drenching which brought on a spell of rheumatism that confined me to my bed a portion of the journey. I had my councilors, Bros. Grant, a Scotchman and tailor by trade, and MacDonald, a cabinetmaker, neither of whom had much experience in handling teams. Both were returned missionaries. The Welsh had no experience at all, and very few of them could speak English. This made my burden very heavy. I had the mule team to drive and had to instruct the teamsters about yoking the oxen. The journey from the Missouri River to Salt Lake City was accomplished in 65 days. We were short of provisions all the way and would have suffered for food had not supplies reached us from the valley. However, we arrived safely in Salt Lake City, October 2, 1856."

(Source: Daughters of Utah Pioneers, "Welsh Emigrants," lesson for April 1995, p 357.)

[28] David Grant, born 21 Jul 1816, in Arbroath, Scotland, served a mission to England from 1852-1856, and returned to America on the *Sanders Curling*. He later married Elizabeth Williams, daughter of John Parry's sister, Mary Williams. He joined the Church in Illinois in 1840, and remained in Nauvoo for the next several years, working as a tailor. He was among the original Company of Saints to travel to Utah in 1847. He died in 1868 in Mill Creek, Utah.

[29] George W. Davies, 32, wife Hannah, 23, and son Joseph, 1, are listed as members of the Edward Bunker Company.

[30] The entire company consisted of 320 persons and 64 handcars. They also had one mule team and several ox teams to haul necessary added materials. One handcart was assigned to each family, consisting of from two to several members. Each handcart had one hundred pounds of flour.

According to David Grant, there were twenty persons and four handcars to each tent, and each adult was allowed seventeen pounds of luggage (children were allowed ten pounds). In addition they brought beef cattle for food, and eighteen milk cows.

and we had the most awful storm that I had ever witnessed.

(I omitted to mention one of my cousins who came with us, Thomas Parry, son of Robert Parry of Newmarket. He was left in Iowa to drive a team for Dan Jones, but he got wet, caught a cold, and died in the neighborhood of Newton, Iowa.)

After we got dry the following day, we started again and traveled hard. Our ration of food was half a pound of flour a day and a little tea and sugar, and a very little of anything else. We had a hard task to stand the journey from Iowa City to Council Bluffs, a distance of about 300 miles. When at Newton, we stopped over Sunday, and many of our Camp, because of short rations, decided to stop there, and arranged with some of the Gentiles to work for them. On Monday morning several of them turned aside into town with their handcars. While the rest of the Camp went on ahead, I went after them to persuade them to come along with us. At last I prevailed and we started after the Camp which was far ahead. When I was about in the middle of Newton, I was surrounded by a large crowd of people angry because I had persuaded those that had promised to work for them to come along. After some discussion, they sent several of the crowd to get tar and feathers to put on me. While I was surrounded, Brother McDonald³¹, who had been in a local store, came along and asked why they had stopped me on the highway. While they turned their attention to him, I slipped through the crowd and made my escape. As I turned a corner, I looked back and saw many coming after me, so I started to run. Before I got to the Camp, I was overcome by two ruffians, who began to take hold of my collar. I spoke very harshly and independently to them, and got away.

While traveling through Iowa, many mobs came after us, some on horseback other on foot, with revolvers, clubs, etc. They wanted to persuade some of our men or women to turn back, and told them they would get good positions on farms, etc. However, not one of the emigrants left us.

We traveled until we came to Florence, where we had to fit out to cross the plains. A few stayed on the way. I labored very hard to help some widows and fatherless and the weak to pull their carts up hilly places. This, besides pulling my own, along with my wife and my sister's young daughter, Elizabeth.

[31] John McDonald, 58, was a member of the Bunker Handcart Company. He was a cabinet maker, and a missionary returning from England.

We stopped at Florence about a week. James McGaw was in charge of starting the emigration over the plains.

In the beginning of August, 1856, we started over the plains. We buried Sister Emma Brooks³², from Newmarket, the day before we started; her death was caused by diarrhea.

We had more food now, 7 pounds a week, to cross the plains, and a few things besides. It was still not nearly enough as we were working so hard in pulling our carts. We were allowed only 17 pounds of materials besides our food. We had a team to every Hundred to help us.

After traveling a few days, we saw tens of thousands of buffalo. We killed a few to eat. We waded the rivers. Little children age 6 would walk 26 miles a day.

One evening, one old brother was missing from my hundred, about 120 miles west of Laramie. It was ten o'clock when I found that he was missing, and three of us went to look for him. We found him about 8 miles back, coming very slowly. He had been sleeping on the way, until some wolves came and barked at him. We put him on our handcart and took him to camp.

Several died on the way, but only one from my Hundred, a little sick child who was never well.

Somewhere in the neighborhood of the upper crossing of the Platte River, teams from Salt Lake City came to meet us with flour, which we needed badly. Although we were not totally out of flour, we didn't have enough to reach the Valley.

On a Sunday, at Pacific Springs, we met Parley P. Pratt³³ of the Twelve, and others going to the States. We also met patriarch John Smith³⁴, going to meet his sister. He

{32} Emma Brooks, born Emma Blistone in Henllan, Denbigh, Wales, was the wife of Samuel Brooks of Llanasa, Flintshire, Wales. They lived at Point of Air lighthouse, and were baptized in 1848 by Abel Evans. Samuel died 5 October 1856, shortly after arriving in Salt Lake City. They left the three children, two boys and a girl, who had accompanied them from Wales. One son, George, was raised by Edward Lloyd Parry, in St. George, Utah.

{33} Parley Parker Pratt, born 12 Apr 1807 in Burlington, NY, was ordained an Apostle 21 Feb 1835. He was killed by a mob 13 May 1857 at Van Buren, Arkansas.

At the time Elder Pratt met the Bunker handcart company, Thomas Giles had been seriously ill, and was to have been left behind to die. Elder Pratt gave Brother Giles a marvelous blessing in which he promised that Brother Giles would be healed, would rejoin the Company, would arrive in Salt Lake City safely, and would there rear a family – all of that came to pass.

{34} Patriarch John Smith, son of Asahel Smith and Mary Duty, came to Utah in 1847 with Brigham Young. He had been, until the death of the prophet, a counselor to Joseph Smith. He was ordained Church Patriarch 1 Jan 1849.

gave us some salt.

Indians met us some times, and helped us pull our carts, which was great fun for them. We had no trouble of any kind in crossing the plains, except for fatigue. I pulled Samuel Brooks' boy, Frank, for some hundreds of miles because he was an invalid.

It was a hard pull up the Big Mountain. When we came in sight of the City³⁵, our hearts were overwhelmed with joy and thanksgiving to the Lord that our lives had been spared through such a journey, one that is incomparable in history.

When we neared the City, my father met us on horseback. Tears of joy filled my eyes when I met him and we kissed one another.

{35} The Edward Bunker Company, with 300 saints, arrived in Salt Lake City on 2 October 1856. They were the last Company to leave Iowa City before the ill-fated Willie and Martin Companies.

Chapter 6

SALT LAKE CITY PERIOD

(1856–1865)

We arrived in the City on the 3rd of October, 1856. We had a glance at President Brigham Young as we entered the City. We camped on Union Square, then all of Father's family went home with father¹.

On the following Sunday, I had the great privilege of seeing Presidents Brigham Young and Heber C. Kimball², and of hearing them preach. This brought tears of joy to my eyes.

Before Conference, my brothers William and Caleb, came from Ogden to meet me, and several other friends and relations received us kindly. Samuel Brooks died a day or two after we arrived, due to weakness and fatigue. He was over 60 years of age.

After a few days, I went to Ogden to borrow my brother William's ox team to get fire wood for Father and ourselves, which I got from City Creek Canyon. Then I took the team back to William, and stayed there until January.

In 1857 I returned through very deep snow to Salt Lake City with Edward Parry³. I stayed with my wife in Father's house and threshed some wheat for him.

On the 10th of March, I rented a house for \$4 a month from Thomas Moss⁴ on the northwest corner of the block above Father's house. I got a little wheat for working in Ogden and borrowed some flour from Jesse W. Fox⁵, and a little from William Moss⁶, to help us live until I obtained work.

{1} The home of John Parry, Sr. was an adobe house located on the corner of South Temple and 5th West, in the 16th Ward (an area bounded by South Temple, 7th West, 2nd North, and 4th West Streets in Salt Lake City). Many of the Welsh Saints settled in either the 15th or 16th Wards.

{2} Heber Chase Kimball was ordained an Apostle 14 Feb 1835. He was sustained as First Counselor to President Brigham Young 27 Dec 1847.

{3} Though there are many Edward Parrys in John Parry's Journal, this one is believed to be a cousin of John Parry, who, in 1872, was the chief mason for the St. George "New" Tabernacle.

{4} Thomas Moss and two children were in the First Company to migrate west in 1851 under James W. Bay.

{5} Jesse Williams Fox, born 31 March 1819 in Adams Corner, Jefferson, NY, was baptized 10 July 1840. He married Eliza Jerusha Gibbs on 2 June 1849 in Council Bluffs, Iowa. With William B. Preston, he later surveyed and laid out the City of Logan.

{6} William Francis Moss was born 15 Nov 1825 in Nottingham, England. He emigrated to Utah some time before 1857.

We had to lie on straw and had two blankets. Father gave us a quilt. All the other furniture, I roughly made. After I put the garden in, I hired out to Thomas Moss, gardening at a dollar and a half a day.

In early May, I got work cutting stone on the Temple. In July I went to Sessions' settlement⁷ to build the stonework for a new tabernacle. From here, I got sufficient work to support me for winter and to buy a good rifle.

In the fall of that year, I was called to stand ready at a minute's notice, as we were training ourselves to defend against the United States Army, sent by President Buchanan to destroy the authority of the Church, and scatter the Saints. At about this time I was ordained a member of the 37th Quorum of Seventy, and my wife and I had our endowments⁸.

When the news came that the troops were near Fort Bridger, we were commanded to go meet them. There were already a few hundred ahead of us, both foot men and horsemen. The first day we traveled about 9 miles to just a little above the foot of Little Mountain, where we camped. We were under Frederick Kesler⁹, Major, E. B. Tripp¹⁰, Captain of 50, and Bro. Phippen, captain of our 10.

We cleared about two feet of snow to put our tent, but as the ground was so wet, we had to replace the snow and put our blankets on it. We retired early without making a fire because it was snowing and freezing so hard.

The following day we went over the top of Big Mountain and camped near the top. Most of us got frozen toes. The snow was so deep that even the oxen pulling our tents, grub, and cooking utensils were shivering, as were we. It was awfully cold that night. The third day we camped at the mouth of Echo Canyon in some huts made by the men who preceded us. The fourth day we arrived at our assigned place to meet the enemy, about four miles up the canyon. There we built wickiups¹¹ to shelter ourselves. We also built dams to dam the creek in case the enemy should come. And we

{7} The area known as Sessions' Settlement (for Perregrine Sessions), is now Bountiful, Utah.

{8} These endowments were given in the Endowment House in Salt Lake City.

{9} Frederick Kesler was born 20 Jan 1816 in Meadville, PA. He joined the LDS Church in 1840, and migrated to Utah 1 October 1851 in the Orson Pratt company. He was bishop of the Salt Lake 16th Ward for 43 years. He built the first flour mills in Iowa and Utah. He died in Salt Lake City in 1899. His daughter, Parthenia, married Joseph Hyrum Parry, a son of John Parry Sr.

{10} Enoch Brigham Tripp was a substantial landholder in the west Murray, Utah area.

{11} Wickiups were shelters built from brushwood and covered with mats.

made several stone batteries. We stayed here for about a month, with some staying all winter.

After the new governor, Cummings¹², came in and left the Army at Fort Bridger, we went home, where I stayed until Spring. There were in all about three thousand men in the Canyon.

Early in 1858, we, as a people, moved to the south of the Territory. I arranged with Richard Griffiths to take my wife and a child¹³ born to us while I was in Echo Canyon with them southward. I did not know where they were going, but understood afterwards that they had very stormy weather. My wife and baby had to shelter under the wagon in the mud for most of the night, then went some distance to beg for shelter near Pond Town.¹⁴ The people got up and made a fire and were very kind to them.

In March, I went again to Echo Canyon. I was also sent as a captain of ten to Dry Creek Canyon to build batteries. We stayed out three weeks, and then peace was proclaimed on condition that the troops could come in if they would go 60 to 100 miles from the city. They went to Cedar Valley¹⁵.

After I came home I was a city guard for a while¹⁶. Then I went to Summit Creek¹⁷ where my family, my Father and brother William and their families were. After I returned to the City, a Mr. Livingston¹⁸, merchant, employed me and 3 others and 4 joiners to go to Fort Bridger to build a store. My brothers Caleb and William and I

{12} Governor Alfred Cummings, appointed as Governor of the Utah Territory in 1857, accompanied the Army as far west as Wyoming, where they wintered. He arrived in Salt Lake City in March 1858 in the company of Col. Thomas Kane, a friend of the Mormons. He left Utah in May 1861, and was known as friendly to the Saints.

{13} A daughter, Lavinia Charlotte (Vinny) Parry, was born 24 Nov 1857, in Salt Lake City, Utah. She later married Willard Weston Maughan on 18 Oct 1883, and died 17 Sep 1902 in Logan, Cache, Utah.

{14} Pondtown is now Salem, Utah County, Utah.

{15} Camp Floyd, in Cedar Valley, was named after the then Secretary of War. General Johnston's troops remained in Camp Floyd until after the outbreak of the Civil War in 1861.

{16} The diary of Patty Sessions (Parry), wife of John Parry Sr., records the following:

April 21, 1858 – John Parry (Jr.) came from Echo Canyon

April 22, 1858 – I have finished planting my garden. John Parry helped me.

May 12, 1858 – John Parry came back from Summit where his wife is. He takes care of my garden. He is one of the guards that stays here.

May 21, 1858 – John Parry released from guard to go to Summit with a young man that started to go to the States. John told him he was here and he better stay here. He concluded to stay and has gone South with John. I have boarded John since he came back and fitted him and the boys with provisions to go three days. (Source: Daughters of Utah Pioneers, *Our Pioneer Heritage*, Volume 2, page 12)

{17} Summit Creek is now Santaquin, Utah.

{18} James Livingstone was a non-Mormon merchant in Salt Lake City in the 1850's. He was a partner in the firm of Livingstone & Kinkaid.

went, and stayed for 3 or 4 months. I brought home nearly 400 dollars in gold. We were home in the latter part of November.

The soldiers at Fort Bridger (we worked for the government at Fort Bridger also) told us how hard it had been for them the past Winter when we were keeping them from entering the Valley. They told of how they had to kill their mules and eat them, as well as all the edibles in the Store. Finally they decided to stay at that place over the Winter. They held three councils, the first among the officers to consider what they should do, fight their way through or not. Some were for coming, others for staying, and as they could not come to any conclusion, they called all the soldiers together for a vote. They voted to come in to the Valley and fight the Saints. Then Colonel Alexander¹⁹ said that he had received a letter from Governor Brigham Young warning that if they came any closer than Bridger, they would only close their eyes in death. Then he said, "You may go to the slaughter house if you choose, but I shall not come with you," and thus he checked their intentions on the second day of meetings.

The third day they were still divided, but at a general meeting including even the teamsters, they decided that since they didn't have enough food and could get none from anywhere else, they decided that, life or death, they would go to the Valley. Colonel Alexander said that he would follow them, but not lead them.

Then they got the wagon train ready to start, but could not move the wagons. They tried double teams, but with only 6 inches of snow on the ground, they still could not move. Something was stopping them, they did not know what, only they all felt like hell, ready to kill one another, and they did not know what for. Harnesses were breaking for some, chains and axle trees for others, etc. So with the utmost difficulty, they traveled a few miles with half the train. Within three miles they lost 560 of their mules.

They finally came to the conclusion to stay at Fort Bridger over the winter, thus verifying the word of the Lord through his prophet Brigham Young, a few weeks earlier, when he said that not a man would be lost if we would keep the commandments of the Lord. He would fight our battles. The above was the testimony of the American soldiers to me and others.

{19} Col. E. B. Alexander commanded the 10th Infantry from Fort Leavenworth. This unit arrived at Ham's Fork on September 28, 1857.

In December, I hired my brother William's team to go to get my family from Summit Creek. We came back on an awful cold day. Brother Taylor, when coming home from the soldier's camp, was frozen to death. It was very hard on my wife and daughter, Lavinia, riding in the ox-drawn wagon. The first night we stopped with William Jones²⁰, Sarah Parry's husband, at Provo. Then we stopped at Mill Creek with my sister Mary (Williams). Then we went to the house where we had lived before. We were all right again.

While I was at Summit Creek, before I went to Bridger, I made a kind of dugout, with no doors and only some willows for a roof, for myself and one for my father. And we put in a garden in an acre of ground, but the grasshoppers and cattle destroyed most of it. Some brother gave us a trifle for it.

When I was away, Harriet, my wife, was in bed with our child when a very large snake crawled over them to a hole at the side of the fireplace in the dugout²¹. Later in the fall, Benjamin Johnston²², president of this place, rented her a room. I brought two steers to this place, given to me by my brother William. We lost one, but left the other with George Johnston²³, and paid him for taking care of it. It too disappeared, strayed or stolen.

The money I was paid at Fort Bridger was used to pay my tithing, and to pay off my debt to the Perpetual Emigration Fund. I also gave father a few dollars and paid John Williams²⁴, from whom I had borrowed some money to emigrate, 100 dollars. In Wales we had been counseled by Brother Orson Pratt to borrow from those who were emigrating before us and had more money than they would use, and that I did, bor-

{20} William X. Jones, born 1833 in Wales, married Sarah Parry, daughter of Thomas Robert Parry, in Wales, and emigrated to Utah in 1856.

{21} John Parry's daughter, Armenia, describes this incident in a biography of her mother, Harriet Julia Roberts Parry, written in 1938.

"The room in which she lived had no floor, and one day as she lifted her cream jar, she discovered a rattlesnake curled up where the cream jar had stood. She quickly snatched her baby from the cradle and ran to the neighbor for help to kill the snake."

{22} Benjamin Franklin Johnson (called Johnston by John Parry) was born 28 Jul 1818 in Palmyra, New York, and was closely associated with Joseph Smith, serving for a time as his secretary. He came to Utah in 1847 with Brigham Young. He settled Summit Creek in 1851, and remained there for several years.

{23} George Washington Johnson (Journal calls him Johnston) was born 19 Feb 1823 in New York. He came to Utah 21 Sep 1851 in the Alfred Cardon Company, and resided in Santaquin (Summit Creek) in 1858. He was later bishop of the Fountain Green Ward.

{24} Husband of Mary Parry Williams, John Parry's sister.

rowing about \$30. I also bought half a lot from my brother Caleb, next to my father's lot.

In the spring of 1859²⁵, I put a small shanty up on my half lot, and planted some trees on it, and bought a cow from David Jeremy²⁶ for about \$40.

That summer, I went to build an addition to Brother Anson Call's house in Bountiful²⁷. I also built houses for several others in that place.

On October 24, our second daughter, Mary Aneron²⁸ was born.

That winter, or sometimes before, I was called to be a teacher, and later to be water master of the block.

In the spring of 1860, I, Henry Eccles²⁹, and Isaac Morris took some of the President's big wall to build, and got about \$6 a day for it, as it was piece work. I also worked for Morris J. Snedegar³⁰, and Anson Call and his son, Anson V. Call³¹.

I think it was in the fall of this year that I was sworn in as a policeman.

The fall of that year I sent a loan of \$40 to Hugh Evans, a cousin of mine in Wales who was presiding over the Denbighshire Conference, and was married for the second time to Jane Roberts, a sister to my wife. This was to assist them in emigrating.

That year Thomas Parry, a second cousin of mine, and his wife and children, Joseph, Lea, David, and Emma also immigrated to the Territory.

In 1861 I put an additional room in the hut I had built in 1859.

{25} John Parry's daughter, Mary Aneron, in her life sketch, describes this as an adobe building. Later, he built an addition to this adobe house, and then a rock house on the same land. The adobe house was then rented as three apartments.

{26} David Jeremy, along with Thomas Jeremy and Sarah Jeremy Williams, wife of Evan Williams, had joined the Church in 1848 in Brechfa, Wales. His brothers and their families emigrated to Utah in 1849, but apparently David remained for some time. In 1849, while serving as a missionary in Carmarthenshire, he was severely beaten by a mob to the point that he was never able to have children.

{27} Anson Call came to Utah in 1848 with Brigham Young. He built a home in Bountiful, Utah, where he served as bishop in 1849-50 and 1873-77.

{28} Mary Aneron Parry was born 24 October 1859 in Salt Lake City. She moved to Logan with her parents, where she met and married Erastus R. Nielsen 28 Dec 1887. She died 29 October 1938 in Preston, Idaho.

{29} Henry Eccles was born 19 Sep 1824, in Over Darwin, Lancastershire, England. He joined the Church in February 1842, and was in Salt Lake City from 1856 until after 1865.

{30} Morris Jackson Snedaker was born in Lansing, NY in 1818, and came to Utah 21 Sep 1847. He was a merchant and mining man and built the first salt manufacturing plant in Salt Lake City.

{31} Anson Vasco Call was born in 1834. He served in the Echo Canyon campaign (Utah War) with his father, and later served a mission to England in 1864-67. He died Aug 4, 1867.

Early in the spring I went to build a mill east of Weber Valley for brother Hoyte³². At this place a little boy about 3 or 4 years old, came among the stones and building materials. As he was crying, I told him to go to his mother, but he went past his mother's door and out into the sagebrush and was lost. We, Thomas Parry, Elias Morris, John Isaac, Joseph Parry, and I, joined with Brother Hoyte and his men, and went to look for the child. We searched for two days with no sign of him, and concluded that he had drowned in the river. Five days later we found him high up the mountain. He had been dead for some time.

As we were sleeping in very damp dugouts, I caught a severe cold, and was very sick. Patriarch John Smith, who was going on a mission, laid his hands on me, and I got a little better. Still feeling low, I asked brother Elias Morris if he would anoint me for a quarter hour or so. He said he would and I took my clothes off. I was in bed and could not eat or walk, so he anointed my body, and laid his hands on me and prayed and rebuked the disease. I felt much better immediately. The following morning I felt well in all my upper body where he had anointed me, so I requested him to anoint my thighs and legs, which he did, and strength returned to my whole system, and I was soon back to my normal health.

I went to work for Anson Call and Sydney Kent³³ in Bountiful, and worked on the theater³⁴ for the President.

About this time I was appointed Captain of the third Ten of the first Fifty, Second Battalion, Second Regiment, Second Brigade of the Nauvoo Legion.³⁵

In 1862, I went to work on the Temple at the request of President D. H. Wells³⁶.

[32] Samuel Pierce Hoyte, born in November 1807 in New Hampshire, joined the church in New York, and moved to Nauvoo, where he owned the land on which the Nauvoo Temple was built. He came to Utah in 1850 in the Elias Smith Company, and settled in Fillmore, where he was in charge of building the State Capitol building. He moved to Weber Valley in 1860. The mill referred to by John Parry was a grist mill, built on the Hoyte property.

[33] Sidney B. Kent was born in 1828 in Portage County, Ohio. He came to Utah in September 1848 in the Daniel A. Miller Company. At one time he was a Captain of the Militia in Davis County.

[34] The Salt Lake Theater was completed in 1862. It was the social center for Salt Lake City for many years, and remained in service until 1929, when it was torn down. Since money was scarce during those pioneer days, articles of merchandise were often accepted at the ticket window. One pioneer reported that he paid a turkey for his ticket and received a chicken in exchange. (Ref: Hunter, Milton R., *Utah - The Story of Her People*, Deseret News Press, 1946.)

[35] The Nauvoo Legion was the local militia organization, begun while the Saints were in Nauvoo. It was finally disbanded under Federal government orders in 1887.

Brother Staples was foreman. President Brigham Young met Elias Morris and me as we were going to work, and said, "Brothers Parry and Morris, I do want you to do a good work on the Temple. The work that was done before was shameful. Even if they had done it for Pharaoh, Herod, or any other tyrant, they could have made it no worse." I said that it was a poor work. "Yes," said he, "Shameful. Now I want you to do a good work, and take time to do it right, but I do not mean for you to stick with it." Some time later he came to us with President Wells, and told him, by taking my arm, that he was highly satisfied with my work, as I had fixed the rocks to his satisfaction. We were paid \$21 a week for our wages.

The cut stone work of the Temple was taken down because it had not been put together right. The expense for this was 10 to 20 thousand dollars.

(EDITORS NOTE: On 14 Nov 1862, a third daughter, Armenia Julia [Manah] Parry, was born in Salt Lake City.)³⁷

About this time, my brother Caleb bought a farm at Ogden from one of the followers of the false prophet, Jo Morris. This Jo Morris and others of his followers were killed in a skirmish with the militia commanded by a United States civil officer. He was accused of treason because he would not be governed by the law.³⁸

In the Spring of 1863 I again went to cut rock on the Temple block. At this time, Government troops were camping about four miles east of the City³⁹, with the most

{36} Daniel Hanmer Wells, born in 1814 in Trenton, NY, came to Utah in September 1848. He was set apart as Second Counselor to Brigham Young 4 Jan 1857. He subsequently was sent to England with Brigham Young, Jr. where he served as President of the European Mission in 1864-65.

{37} Armenia married John Quincy Adams in Logan, Utah, 2 Jan 1895. He was subsequently (1907-1930) Bishop of the Logan 5th Ward, located just west of the Logan Temple block. She died 28 Jan 1947 in Logan.

{38} Joseph Morris joined the Church in 1849 in Wales. Before arriving in Utah in 1853, he had a severe accident in the coal mines in Wales, and a severe illness in St. Louis. These may have affected his mind, because after his arrival in Utah, he was married and divorced from three different wives, and twice excommunicated from the Church. He professed to be a prophet of God, sometimes claiming to be the "seventh angel" spoken of in Revelations.

While in Weber County in 1861, he organized his own Church with followers in the South Weber Ward. Subsequent actions of this group resulted in the issuance of an arrest warrant issued by the Territorial Court. This culminated in the "Morrisite Rebellion" in which several people, including Joseph Morris, were killed. Of his followers, some 200 were later escorted by Col. Connor to Soda Springs, Idaho, where they settled.

A more detailed description of this affair can be found in *Ensign to the Nation*, Russell R. Rich, BYU Publications, 1972; and in *Our Pioneer Heritage*, vol 5, Daughters of Utah Pioneers.

devilish enemy that Hell could produce at their head as commander, Pat Connor.

Some in Government were plotting to take President Brigham Young prisoner, but he was posted of their intentions. Consequently, he prepared to defend himself with the help of his faithful brethren. Several of us were guarding him day and night. I was constantly there for 3 weeks, then we took turns guarding him at night for 2 or 3 months.

I continued my work on the temple. And we, Elias Morris and I, made a store room for Walker Brothers⁴⁰, merchants.

That year I bought 20 acres of grassland on the slough over Jordan for \$5 an acre. I sold most of it later at the same price.

In 1864 I went to work for the City Council at City Hall. Then, with James Moyle⁴¹, Peter Gillespie⁴², Isaac Morris, and James Farmer⁴³, I took a contract from Joseph Woodmaney⁴⁴ to build a store on Main Street with a cut stone front.

Then, with James Staples⁴⁵, I took a contract to lay the foundation of the west end of the Temple. Also James Staples and I contracted to build an addition to the Theater. We both had to hire men to work for us.

In that year, I made an addition to my house, and bought 10 acres of land in the new survey over Jordan, at \$10 an acre. In the fall I contracted to build a new house for one of the merchants Walker. I had my brothers, William and Caleb, come from Ogden to help me. I gave them \$60 each from the profits, as well as \$4.50 per day in pay.

{39} Fort Douglas.

{40} Walker Brothers owned a store located on Main Street, south of ZCMI. They also owned a hotel in Salt Lake City, the Walker House Hotel.

{41} James Moyle was born in Lucillion, Cornwall, England in 1835. He was baptized 28 Dec 1852 and emigrated to Utah before 1855. He is the grandfather of Henry Dinwoody Moyle, a counselor in the First Presidency to President David O. McKay.

{42} Peter Gillespie was born in 1822 in Denny, Scotland, and emigrated from there to Illinois in 1849-50. He was in Utah by 1855.

{43} James Morris Farmer was born in 1816 in Ledbury, Hereford, England. He emigrated to America in 1856 on the ship Horizon. He was a stone mason, and had worked on the Salt Lake Temple, rebuilding the stone foundations.

{44} Joseph Woodmansee, a son of James Woodmansee and Sarah Terrill, was born in Fairfield, Ohio, and joined the LDS Church in January 1845. With his brother, Charles, he engaged in a mercantile business in Salt Lake City in the 1850's. His brother, Charles, moved, in 1854, to Ogden, where he continued in this same business.

{45} James Staples (or Stapleton) was born in Bath, Somerset, England in 1810. He was among the early English converts to the Church, being baptized 18 Dec 1841. He emigrated to Utah before 1853.

Early in the spring of 1865 James Moyle, P. Gillespie, J. Farmer, and I took a contract to build a new cut stone front for Walker Brothers store.

In April Conference I, along with the following brethren, was called to go to Europe on a mission (I was at the meeting at the time): Abel Evans, Elias Morris, Griffith Roberts, Richard J. Davies⁴⁶, and Barry Wride⁴⁷. We were called to go to Wales, and several others were called to go to different parts of the world.

In order to prepare myself with the necessary means, I sold 5 acres of the land over Jordan to James Moyle for \$50. A cow and calf that I had lost for a year or two came back, and I sold them for \$81⁴⁸. James Moyle and Peter Gillespie gave me \$10 each, as I delivered to them the contracts of the work we had at hand.

A little before I was called on the mission, I entered into partnership with Bishop John Sharp⁴⁹ and William H. Folsom⁵⁰, architect, to contract for buildings. This went void because of my mission call.

{46} Richard Jenkins Davies was born in 1826 in Glamorganshire, Wales. He was baptized in 1851, and in the United States by 1856.

{47} Barry Wride was born 4 August 1833 in Llantressant, Glamorganshire, Wales. He was baptized 27 Mar 1857, and emigrated to Utah about 1861, where he married Hannah Selman. He returned to Wales with John Parry as a missionary in 1865.

{48} According to his daughter, Mary Aneron, when John Parry left on his mission, he left his wife and daughters with 20 sheep, a cow, chickens, and the adobe apartment as rental income.

{49} John Sharp was born in Clackmannan, Scotland in 1820, and came to Utah in 1850. During the building of the Salt Lake Temple, he was the manager of the Temple stone quarries. He was bishop of the 20th Ward in Salt Lake City for 30 years.

{50} William Henry Folsom was born 25 Mar 1815 in Portsmouth, NH, to William Folsom and Hannah Skinner. He came to Utah in October 1860 in the Joseph W. Young Company. His family home was in Salt Lake City.

Chapter 7

JOURNEY TO THE MISSION FIELD

(1865)

(Ed. Note: According to Church Chronology, John Parry was among thirty missionaries bound for Europe who were set apart on May 1, 1865, in the Church Historian's Office.)

The following missionaries joined to procure a team: Griffith Roberts, Elias Morris, Abel Evans, Henry Cumberland¹, and I. A wagon was obtained by Cumberland, and we joined in getting horses so that we had four horses.

I left my family with two cows and about 18 sheep, some calves, pigs, etc., and a good quantity of provision in the house. What else they would stand in need of they could get from the Storehouse of the Lord.

After bidding farewell to my wife and three children, and my father and his family, and friends, we started from Salt Lake City on the 24th of May, 1865. We camped on the east side of Little Mountain².

May 25, Thursday. The Company was organized, comprising 54 men and 2 women, 47 horses and mules, 13 wagons. W. B. Preston³ was Captain; A. K. Thurber⁴, Captain of the Guard. Camped that night on Silver Creek.

May 26, Friday. Crossed the Weber River and camped on Grass Creek.

May 27, Saturday. We camped 5 miles up Echo Canyon.

May 28, Sunday. We camped near Cache Cave.

{1} Henry Cumberland was born 22 Aug 1820 in Loughborough, Leicester, England. He emigrated to Utah before 1852.

{2} The route followed by these missionaries from Salt Lake City to Omaha was generally the Mormon Trail.

{3} William Bowker Preston, born in 1830 in Staunton, VA, came to Utah in January 1858 from California. He was the first Bishop of Logan, Utah, and later served as Presiding Bishop for the Cache Valley area. He was called as a missionary to England from 1865 to 1868, where he served as President of the Newcastle and Durham Conferences. After his return, in 1877, he was called as a counselor to Moses Thatcher in the Cache Stake, and in 1884 as Presiding Bishop for the Church.

{4} Albert King Thurber was born 7 Apr 1826 in Foster, Providence, Rhode Island. He was baptized 1 Sep 1849, while on his way to the gold fields in California. He was living in Spanish Fork, Utah, when called as a missionary in 1865. He served in the British Mission in 1865 and 1866. His assignment as Guard Captain for the group of missionaries traveling from Utah to the East was apt, since he had been in command of local militia in the Spanish Fork area. (See Jensen, Andrew, *Latter Day Saint Biographical Encyclopedia*, Volume 1, page 520.)

May 29, Monday. Left early, traveled many miles, camped near Pioneer Hollow.

May 30. Passed Fort Bridger 10 miles, and camped.

May 31, Wednesday. Crossed Smiths Fork, and camped on the west bank of Hams Fork (*near present day Granger, Wyoming*).

June 1, Thursday. We were ferried over Hams Fork by Bro. Lewis Robinson⁵. He also came to take us over Green River without any charge, then we camped.

June 2, Friday. We passed Lot Smith's Hollow, where he burned the United States wagons when they were coming to fight the saints. We crossed over Big Sandy Creek, traveled 30 miles, and camped.

June 3, Saturday. Camped at Pacific Springs.

June 4, Sunday. Very cold weather. Camped by a spring.

June 5, Monday. Traveled about 30 miles each of the two last days. Camped on the Sweetwater.

June 6, Tuesday. Today we passed the three crossing stations where 120 US troops were to protect the telegraph. Camped near Whiskey Gap.

June 7, Wednesday. We passed Devils Gate, traveled 30 miles, and camped near Horse Creek.

June 8, Thursday. Traveled over the Antelope Hills and camped on the banks of the Platte River.

June 9, Friday. Started early, got breakfast at Platte Bridge. Traveled 25 miles and camped near the Platte.

June 10, Saturday. Crossed Deer Creek, camped near Ropneral Creek.

June 11, Sunday. Traveled about 30 miles, and camped on the Platte.

June 12, Monday. Traveled along the Platte and took to the hills, and stopped on Boulder Springs.

June 13, Tuesday. Traveled and camped within 8 miles of Fort Laramie.

June 14, Wednesday. Traveled on, got breakfast near Laramie, where there were 600 troops. Pat Connor⁶ hanged 3 inoffensive Indians, and their bodies were on the gal-

[5] Lewis Robinson was born in 1816 in Cincinnati, Ohio. He was baptized in 1846, and shortly emigrated to Utah. He appears to have been called on a short-term "work" mission to care for one or more ferry crossings near present-day Granger, Wyoming.

[6] Colonel Patrick Connor had been stationed at Fort Douglas and was earlier commanding officer of the US Army forces at the Bear River Massacre in 1863. During his service at Fort Douglas, he became well-known for his anti-Mormon attitude.

lows as we passed. We went to the Fort to buy some sugar. Elias Morris, Griffith Roberts and I bought a horse a few days ago because one of H. Cumberland's gave out. Here at Fort Laramie, Cumberland traded his two ponies for a Mexican mare.

June 15, Thursday. Traveled about 30 miles and camped about a mile from the road. Heavy thunderstorm.

June 16, Friday. Some Indians followed us for a whole day, and we met a camp of about 500 people with 200 wagons bound for the gold mines. We camped about 5 miles west of Chimney Rock, where we met another company of emigrants, or a freight train consisting of 30 wagons. One of their teamsters was missing.

June 17, Saturday. Started early and found the missing teamster, who had been killed by the Indians. We traveled about 30 miles.

June 18, Sunday. The roads sandy all day.

June 19, Monday. Passed Ash Hollow (*now Ash Hollow State Park, Nebraska*) and camped about 15 miles below.

June 20, Tuesday. We met a company of emigrants and 63 Indian soldiers with 25 white ones escorting them.

June 21, Wednesday. Crossed over the sand hills, and camped near the Platte River.

June 22, Thursday. Road very sandy. Camped near Skunk Creek, 7 miles west of Pawnee Springs.

June 23, Friday. This night, J. V. Evans, Griffith Roberts, and Elias Morris were on guard, and we experienced one of the greatest storms of lightning and thunder, with a very heavy rain.

June 24, Saturday. Left the main road and traveled through a swampy country and got to dig wells to get water.

June 25, Sunday. Passed Buffalo Creek and Elm Creek, and camped near Fort Kearney.

June 26, Monday. Arrived at Wood River (*near present day Grand Island*), bought some corn, and camped on the banks of the Wood River.

June 27, Tuesday. Traveled to the Platte River and camped.

June 28, Wednesday. Continued to travel along the Platte, and crossed the Loup Fork on a ferry. Paid \$1.25 for each wagon, and camped after traveling 39 miles. We passed about 2000 warriors with their women and children, all quiet.

June 29, Thursday. We passed through the city of Columbus.

June 30, Friday. Passed Fremont City, and crossed the Elkhorn River, and camped on the west bank of Big Papillion Creek.

July 1, Saturday. Arrived within 3 miles of Omaha.

July 2, Sunday. We held a meeting at our camp ground.

July 3, Monday. Went to Omaha to sell our teams, and stayed at this place until Saturday

July 8, Saturday. We went on board a steamer, *Colorado*, to engage passage.

July 9, Sunday. Started early and continued until midnight, then stopped till morning.

July 10, Monday. Started early, arrived at St. Joseph at 6 AM. (We agreed for our passage on the steamer and on the railway in the same office for \$42 from Omaha to New York.) We were about 72 traveling hours making the journey. Went through the following places in the States. We started on the train at St. Joseph at 11:30 PM on July 10, called at Chillicothe (MO), and Hudson, and Palmyra in Iowa. Then crossed over the Mississippi River to Quincy (IL). We changed cars here and traveled on the Michigan, Central, Great Western, and Grand Trunk Railways, and arrived at Chicago, where we changed cars again. Took the Grand Trunk Railroad to Detroit, then crossed the river that connects Lake Huron and Lake Erie, and came to Windsor, in upper Canada. Then we took the cars from here to Suspension Bridge, a distance of about 300 miles.

We stopped here for about 9 hours to see the Niagara Falls. We also saw a man aged 52 years who weighed 640 pounds. We went down about 300 steps to get to what they call the Rapids, at the river side. McMaster⁷ went with me.

About 6 PM, we started on the train to New York. We passed along the Hudson River, passed Albany, and arrived at New York about 12 noon on Friday, July 14.

July 15, Saturday. Started at noon. Paid for our passage over the ocean to Liverpool, \$28. The name of the steamer was Louisiana, under Captain McNevin. We were 27 missionaries out of a total of 142 passengers.

[7] William Athol McMaster was born in Greenock, Renfrew, Scotland in 1816. He came to Utah in 1854 in the Daniel Garn Company. He was called to a mission to England from 1865 to 1869. He is reported to have been the first rope maker in Utah.

July 16, Sunday. We met a steamer going West.

July 17, Monday. Fair wind, going very fast.

July 18, Tuesday. Waves rolling very high, going fourteen miles an hour. Little sea scenes.

July 19, Wednesday. Fine day, moving on smoother.

July 20. Fair wind.

July 21, Friday. Going smooth and fast.

July 22, Saturday. As some of the brethren bought some liquor from the house where we stayed in New York, they decided to drink it, but it was nothing but colored water, so they dumped it overboard.

July 23, Sunday. All the sails up, going 12 miles per hour.

July 24, Monday. Fair wind, saw a sailing ship.

July 25, Tuesday. Fine weather, fair wind, 9 miles an hour.

July 26, Wednesday. Raining. 11 miles per hour.

July 27, Thursday. Very foggy. We passed Cape Clear lighthouse (*southern Ireland*) at 4 AM. Arrived opposite Queenstown at 10 AM where 33 passengers were put ashore, then went on. Met many steamers, etc.

July 28, Friday. We passed Holyhead Lighthouse, Wales at 5 AM. About 10 AM we passed Abergele Bay, and landed in Liverpool about Noon. Took quarters with Wm. Clark, Hunter Street. In the evening a council was called by President Daniel H. Wells, at which time Griffith Roberts, Elias Morris, and I were appointed to labor in North Wales. The other 3 Welsh brethren were assigned to South Wales under the direction of W. D. Williams⁸.

{8} William D. Williams was President of the South Wales District. Abel Evans and John Parry were named as his counselors in the District presidency on January 5, 1866. He was released within a month, and returned to America on the ship John Bright, 30 April 1866.

Chapter 8

MISSION – NORTH WALES

(July 1865 – January 1866)

July 29, Saturday. Stayed in Liverpool and visited Jane Parry¹ and Thomas Davies², both cousins of mine.

July 30, Sunday. In the afternoon, Griffith Roberts and I took the train at 4 PM to Ruabon, North Wales. We arrived at 6 PM and went to Rhos (*a suburb of Wrexham*) and found a few of the old friends among the Saints holding their meeting in a small room. We were very glad to see one another.

July 31, Monday. Went to Wrexham to visit Edwin Price³, President of the Conference, and stayed with him overnight.

August 1, Tuesday. We went to Rhosymedre and preached in the open air to a small congregation.

August 2, Wednesday. We preached at the Saints room in Rhosllanerchrugog, good meeting.

August 3. Went to CoedPoeth to preach in the open air. I stayed in the house as I was not well.

August 4, Friday. We visited the Saints at BwlchGwyn, and preached out of doors at Brymbo, good times.

August 5, Saturday. Went to see William Jones⁴ at Hawarden. Took the train from Queensferry to Holywell. Stayed at Dorothy Williams, Trevor. We were kindly received by her, a faithful old sister.

{1} Jane Parry was the daughter of John Parry and Winifred Barker, and the widow of Thomas Parry, who had died in 1863. She died in Liverpool, shortly after John Parry Jr. returned from his mission to Wales. Apparently, only one of her children, Jane Harriet, joined the Church and emigrated to Utah. Jane Harriet married August Sorensen Mackelprang in St. George, Utah and died 17 Jun 1920 in Cedar City, Utah.

{2} Thomas Davies (Davis) was the son of Winifred Parry and Thomas Davies, born in 1842 in Newmarket, Flintshire. Winifred was a sister to Jane Parry.

{3} There is an Edwin Price, born 9 Jun 1826 in Ruabon, Flintshire, baptized in September 1849 in Wales, and emigrated to America some time after 1870. He married Frances Williams, of Newmarket, and was living in Trevor and Ruabon until 1866. He died in 1902 in Sevier County, Utah.

{4} William Jones, a farmer, born in 1815, was still in Hawarden in 1881 (1881 Census).

August 6, Sunday. Went to Bagillt to visit the Branch and the President of Denbighshire, Thomas P. Green⁵. The Saints from Newmarket were there and we had an excellent time.

August 7, Monday. We went to Holywell, bought some pants and vests, and went to Newmarket, the place of my birth, and were kindly received by Brother Robert Parry.

August 8, Tuesday. Preached on the street after visiting my old friends and relatives. Many came to listen.

August 9, Wednesday. We visited several of our distant relatives and others who had relatives in the Valley, and bore our testimonies to them, Mostyn, Tan y Lan, etc. Came to Newmarket to sleep and met Elias Morris.

August 10, Thursday. We went to Gwaenysgor to visit John Parry and family at Meliden. We were too wet to preach so visited old friends.

August 11, Friday. G. Roberts and I visited my brother in law's father, Thomas Williams⁶. From there we went to Balabach to brother Thomas Hughes'.

August 12, Saturday. Came to Newmarket.

August 13, Sunday. E. Morris, G. Roberts, and I went with others to Llanasa to preach in the open air, good hearing. Came to Newmarket and held a Saints meeting; they came together from different parts. In the evening the three of us preached on the street to a large congregation.

August 14, Monday. We went to Rhuddlan Town. After sending the bellman around, we preached on the street to a very large congregation.

August 15, Tuesday. Called at St. George. From there we went to Abergele. We sent the bellman around and we all preached. Many people, including one who

[5] Thomas P. Green, and his wife, Martha Owens Green, were living in Bagillt from at least 1864 through 1866. He had two children born there: Thomas Parry Green, born 20 Dec 1864, and Ella Green, born 31 Oct 1866. In a letter to President D. H. Wells dated August 1, 1865, he gave a rather discouraging report on the state of the Church in North Wales:

"There has been a deal of preaching in North Wales, and many tracts have been distributed in the houses in Bagillt and other villages. We believe, however, that before much good can be done in this part of the country, the Lord will have to preach to the people by other means, because of the deep sleep that has fallen upon them. They are full of tradition and superstition, and it will require more than the simple testimony of the word to awaken them."

from *Indefatigable Veteran*, p 224.

[6] Mary Parry Williams' father in law, Thomas Williams was born in 1791 in Cwm, Flintshire. His wife, Anne, had died much earlier (1837). Two sons, Roger and Reuben, were still in the area with their families in 1881.

always used to create disturbances when we were here before, came to try to create a disturbance, but did not do much harm, because some of our relatives and friends put a stop on him. His name is Robert Roberts.

August 16, Wednesday. We went to Eglwysbach. We saw a few Saints who had been "blasted" by the Strangites⁷ who recently had been through the country visiting all the Saints. They had left a bad influence on the Saints, but with our excursion and through the help of the Lord, we soon brought them to the light again.

August 17, Thursday. We went to Llandudno, visited my father's brother, Thomas, and bore a strong testimony of the Latter Day work to him and family. Also visited an old brother and sister, Edward Parry, who I had baptized in 1851. He is now 81 years old.

August 18, Friday. We called on Brother John Roberts, Pensarn, after walking many miles. Took the train to Ruthin.

August 19, Saturday. After visiting my wife's mother and sister, and other friends, we went to Brymbo and stopped at Edwin Price's.

August 20, Sunday. Saints Meeting at Brymbo.

August 21, Monday. Visited Thomas Jones, who has a daughter in Utah, and went to Cefn Mawr. We could not preach on account of too many drunkards.

August 22, Tuesday. Today I wrote the first letter to my family. In the evening G. Roberts and I preached to a large congregation in Cefn Mawr in the street.

August 23, Wednesday. We went to Llangollen, but it was too wet to preach out.

August 24, Thursday. At Cefn Mawr, E. Morris joined us, and we preached on the street. Had a good many hearers and an excellent outpouring of the Holy Ghost.

August 25, Friday. Visited some old Saints, and went to Glynceiriog to John Jones, and preached to a house full. One of the baptized gave us lodgings and breakfast.

{7} James J. Strang, a convert living at Voree, Walworth County, Wisconsin, became dissatisfied with the leadership of the Church under Brigham Young. He claimed a letter from Joseph Smith dated 18 June 1844 appointed him his successor. He established his followers in Beaver Island in northern Lake Michigan, and finally had himself crowned King of Beaver Island. He was killed in 1856 during an uprising on Manitou Island. Among those who followed him for a time were William Smith, the only surviving brother of Joseph Smith, John C. Bennett, and John E. Page, a member of the Quorum of the Twelve (SOURCE: William E. Barrett, *The Restored Church*.) On the death of James Strang, all of the members of his Church on Beaver Island were forced to leave the area, and the Church effectively died. Since this event occurred ten years after Strang's death, it is possible that John Parry's reference to Strangites may cover a broader category of general apostate Mormon groups.

August 26, Saturday. Visited some Saints, and went to the fields to call on the name of the Lord. The Spirit of the Lord rested upon us in great power, and we blessed the field of our labors in the name of the Lord.

August 27, Sunday. At Rhos we attended a council for the Flintshire Conference, and a Saints meeting. We preached twice in the open air, and once in the room. Very good times. E. Morris went to South Wales on Friday to labor.

August 28, Monday. We went to CoedPoeth, and preached in the open air. Many hearers.

August 29, Tuesday. Called on my cousin, Bernard Roberts⁸. We were very kindly received. Then we went to Brymbo to preach.

August 30, Wednesday. Left E. Price's house and traveled to Mold where we called on Robert Williams, who gave us food. His sister is a Saint.

August 31, Thursday. We went to visit some of my old acquaintances at Waenrhwyddfyd, and my relatives on Mother's side. They were very kind to us and some were favorable to the truth. Came to Mold to sleep.

September 1, Friday. Traveled through Rhydymwyn, Flint, Bagillt to Trevor to sleep.

September 2, Saturday. Went to Newmarket to get clean clothes, then to Bagillt and to Trevor to sleep.

September 3, Sunday. Went to Mold and organized a Branch with William Jones, president. Good times.

September 4, Monday. Went back to Trevor and preached in Sister Dorothy Williams' house.

September 5, Tuesday. Went to FfynnonGroyw. Good spirit to preach. 3 or 4 families from here had gone to Utah. They gave us lodging and food.

September 6, Wednesday. Went to Newmarket. On the way we called on many old friends and relatives in Gwespyr and Llanasa, and testified of the Gospel at every opportunity.

September 7, Thursday. Put on a new pair of pants and gave the old ones to the

[8] Bernard Roberts was a son of Edward Roberts and Ann Parry, a daughter of Bernard Parry and Dorothy Jones. He was christened at Chester Road Wesleyan Church in Holywell on 16 Dec 1835.

poor, and went to Rhuddlan.

September 8, Friday. Went to Rhyl to visit some old saints but did not see them. Then went to Glascoed and called on Phebe Jones, she was kind and gave us each a shilling. Then we went to Wm. Conway's.

September 9, Saturday. We went to look for a place to baptize William Conway and son, then went to St. Asaph. Thomas Parry gave us food and lodgings.

September 10, Sunday. Went to Rhuddlan to a Saints meeting.

September 11, Monday. I baptized William Conway and his son, John. We confirmed them the same night.

September 12, Tuesday. Traveled from Glascoed to Llandudno and were welcomed by uncle T. Parry. Testified to him and his wife. They are favorable, but he refuses to believe the truth.

September 13, Wednesday. Went to Conway Town, called on E. Parry, Tan y Graig⁹, good chat with them, good old saints. Called on John Roberts, Pensarn, who gave us 1s/1p each. Slept at Conway.

September 14, Thursday. Took the train to Llanddulas, then walked to Denbigh and visited the saints.

September 15, Friday. Took the train to Ruthin. Traveled over the mountain to Bryn-Eglwys, and called on J. Hughes' brother, who did not ask us to sit down. Traveled to Llangollen and slept at a Temperance House.

September 16, Saturday. Went to Cefn Mawr without breakfast as we had no money. When we got to John Roberts' we got plenty to eat. In the evening I baptized John Ellis and Ellis Edwards¹⁰. We confirmed them in the meeting on Sunday the 17th. Preached in the open air, and in the house; very good times. The Lord blessed us greatly.

September 18, Monday. G. Roberts and I went to Glyn (*Glynceiriog*) to preach to a house full, and baptized John Jones. Brother Roberts confirmed him.

September 19, Tuesday. We went to Rhos, and preached at Amos Clark's to a house full.

[9] Tan y Graig is the name of an estate or farm near Conway.

[10] Ellis Edwards and his family remained in Wales and England until after 1890, when they emigrated to Blackfoot, Idaho. He was born 1 Mar 1849 in Bethesda, Caernarvon, Wales, and married Mary Roberts of Cefn Mawr, Denbigh, Wales on 15 Jun 1868. He died in Blackfoot, Idaho in 1904.

September 20, Wednesday. Visited a friend, David Jones, and attended a Saints meeting.

September 21, Thursday. Visited my nephew, Bernard Roberts, and also my cousin, Bernard Roberts. He gave us a hearty welcome and paid for our lodging.

September 22, Friday. We went to Edwin Price's and slept there.

September 23, Saturday. Called on my cousin, Thomas Parry.

September 24, Sunday. Several of the Saints met together, and we hired the Town Hall. Because we were disturbed by the Methodists meeting in the next room, the proprietor returned our money. We held our council and meeting in William Jones'.

September 25, Monday. Went to call on a sister of father's wife's at Holywell Union¹¹ as she was a cook there. Spoke to my cousin, Sarah Lloyd, and slept at Trevor.

September 26, Tuesday. Visited Thomas Hughes at Brickill and went to Newmarket to sleep at my cousin, Robert Parry's.

Father's cousin, Robert Parry, died at 2 AM in his 82nd year, an old bachelor. He had been a faithful member of the Church of Jesus Christ for 18 years.

September 27, Wednesday. Went to Denbigh, and preached at Brother Robert Jones house.

September 28, Thursday. We went to Llanrwst, 20 miles away, always traveling on foot. Slept at a Temperance House, and called on Peter Evans' sister. I bore my testimony to her and her family for some hours.

September 29, Friday. Went to Ffestiniog, 18 miles, to Evan Jones. He received us kindly.

September 30, Saturday. G. Roberts baptized 2 of Evan Jones' children.

October 1, Sunday. We held a meeting at Brother E. Jones and confirmed his children. At evening we preached at a Testimony to hundreds of people.

October 2, Monday. Went to Harlech to visit James Amoyl and others.

October 3, Tuesday. Came back and preached in a house of a man of the world; good feelings. He gave us food, and some at this place gave us money.

October 4, Wednesday. Preached at Bro. E. Jones' house, and slept there.

{11} A workhouse, or poorhouse, run by a "Union" of Parishes. Holywell Union, in Holywell, Flintshire, was one of the larger ones, with over 100 residents in 1881. John Parry's aunt, a sister to Harriet Parry Parry, was not still there in 1881.

October 5, Thursday. Traveled to Bethesda (*Caernarvonshire*), 15 miles.

October 6, Friday. Visited some who had been Saints.

October 7, Saturday. Traveled 12 miles, then took the train to Rhuddlan.

October 8, Sunday. Held 2 meetings. Good times at Bro. M. Parry's¹²; the Saints from Newmarket met here.

October 9, Monday. Traveled to Wm. Conway's, then to Denbigh to preach.

October 10, Tuesday. Went to Balabach. We both preached to a houseful, though on a mountain top. Good rest and welcome by Brother and Sister Hughes.

October 11, Wednesday. Traveled on a very wet day. We were too wet to preach at Brickill, and went to Newmarket to sleep.

October 12, Thursday. Went to Mold, 18 miles, and held Saints meeting.

October 13, Friday. Preached at Edwin Price's, 8 miles.

October 14, Saturday. Brother G. Roberts and I parted to act as teachers, one to the Denbighshire Conference, and I to the Flintshire Conference.

After traveling for 16 days in visiting the Saints, I met G. Roberts and we went to Newmarket.

November 1, Wednesday. Went to visit Wm. Conway.

November 2, Thursday. Went to Balabach, but it was too stormy to preach.

November 3, Friday. Traveled to Mold and visited the Saints. (about 10 miles)

November 4, Saturday. Traveled 13 miles and took the train for 5 miles. G. Roberts baptized a young girl.

November 5, Sunday. I went to Rhos Branch and G. Roberts went to Cefn Mawr.

November 6, Monday. G. Roberts and I preached at Rhos, good times.

November 7, Tuesday. We went to CoedPoeth to preach, but B. Roberts refused the use of his house after he had promised it.

November 8, Wednesday. Went to Bwlch Gwyn. I baptized 5 of Br. Thomas Jones' family, and confirmed them before we left.

November 9, Thursday. Went to Thos. Jones, Brymbo, and stayed overnight.

November 10, Friday. Went to Mold. We preached at William Jones' to a house full

[12] Michael Parry was born 24 Nov 1834 in Kemmerton, Flintshire, Wales, the son of John Parry of Kemmerton. He was baptized in 1848, probably in Birkenhead or Liverpool. He died in Springville, Utah in 1907.

of attentive hearers.

November 11, Saturday. Traveled to Holywell. Borrowed some money and bought an overcoat for each of us. Slept at Bagillt.

November 12, Sunday. I attended Bagillt, and G. Roberts the Mold meetings.

November 13, Monday. G. Roberts and I preached at D. Jones, Bagillt.

November 14, Tuesday. Went to Holywell and bought a new hat, then went to Denbigh and visited the few saints there.

November 15, Wednesday. Went to Gwaenysgor, 12 miles, and preached at John Parry's. Slept at Newmarket.

November 16, Thursday. Went to Rhuddlan, and preached.

November 17, Friday. Went to Edward Parry, my cousin, and slept there.

November 18, Saturday. Went to Rhyl and back to St. George to E. Parry's.

November 19, Sunday. Stopped at E. Parry's.

November 20, Monday. Traveled to Trevor. G. Roberts met me as he had left me for 3 days to visit his parents.

November 21, Tuesday. We went to Mold. Visited a baptized Deacon, and I testified and preached to him for 3 hours.

November 22, Wednesday. Traveled about 18 or 20 miles. Very wet and stormy. We slept at Rhosllanerchrugog.

November 23, Thursday. Went to Bwlch Gwyn and visited some who promised to be baptized. However, an accident had happened and they did not come.

November 24, Friday. Traveled to Mold and preached at Wm. Jones

November 25, Saturday. Visited some of my old acquaintances.

November 26, Sunday. Attended Council for Flintshire at Ffrwd.

November 27, Monday. Went to look for a place to hold our Conference, then went from Mold to Bagillt and preached at T. P. Green's; good hearing.

November 28, Tuesday. Today we took a room in Bagillt to hold our Conference. Went to Flint to settle a 10 year-old difficulty. One of the parties had a night vision, and I said the very words that were told in the vision, which settled the problem.

November 29, Wednesday. We went 15 miles and preached at Denbigh.

November 30, Thursday. We went to Rhuddlan.

December 1, Friday. We went to Gwaenysgor and preached.

December 2, Saturday. Went to Bagillt, met W. D. Williams, President of Wales (District).

December 3, Sunday. We held our Conference. The Saints came together and had good meetings. There were four Elders from the Valley: W. D. Williams, Abel Evans, Griffith Roberts, and John Parry.

December 4, Monday. All who were from the Valley went to Newmarket and preached there.

December 5, Tuesday. We went together to Mold and preached.

December 6, Wednesday. W. D. Williams went to Liverpool and home. The rest of us went to Rhos to preach.

December 7, Thursday. At Rhos Saints meeting.

December 8, Friday. Went to Mold with A. Evans; G. Roberts stayed at Rhos.

December 9, Saturday. I went to Bagillt and A. Evans to Mold.

December 10, Sunday. Attended meetings at Bagillt Branch. Elder Evans and I went from place to place.

December 17, Sunday. At Rhuddlan Branch, Abel Evans and I. G. Roberts was in Rhos and neighborhood.

December 18, Monday. I was at Bagillt; Abel Evans at Flint.

December 19, Tuesday. A. Evans took the train for Merthyr, South Wales. G. Roberts and I went to Trevor. I baptized Wm. Williams, and G. Roberts confirmed him at his mothers house.

December 20, Wednesday. We went to St. Asaph, preached at Bro. Robert Roberts'.

December 21, Thursday. At Rhuddlan. Visited old acquaintances.

December 22, Friday. Traveled 20 miles and held a meeting at Wm. Rees', Mold.

December 23, Saturday. Traveled about 18 miles to Rhos Branch.

December 24, Sunday. Conference, Council. 3 good meetings.

December 25, Monday. Christmas Day at Rhos. Tea party and concert, good times.

December 26, Tuesday. At Cefn Mawr. Good meeting with the Saints.

December 27, Wednesday. At Rhos again to a Saints Meeting. A spirit of joy and laughing, which shook off sectarianism from some of the Saints altogether.

December 28, Thursday. We went to Bwlch Gwyn to preach.

December 29, Friday. To Mold Saints meeting. Taught the necessity of being hon-

est with our neighbors.

December 30, Saturday. Traveled to Trevor to visit Sister Dorothy Williams, a widow over 74 years of age, and poor in a manner. But we found it the best visiting place, and most welcome of all our travels in North Wales. We pronounced a blessing upon her, and the Lord opened the way for her deliverance. We blessed her with good health, all the way from Wales to Salt Lake City.

December 31, Sunday. Went to Newmarket and held a council for Denbighshire Conference.

1866

January 1, Monday. G. Roberts and I went from Newmarket to Bagillt, 9 miles, and preached there.

January 2, Tuesday. Went from Bagillt to Edwin Price, Ffrwd, President of Flintshire Conference, 16 miles. Had the heaviest rain and wind storm since we came over.

January 3, Wednesday. Traveled to Rhos, preached at Toi Nant.

January 4, Thursday. Took the train from Ruabon to Birmingham for a General Council. Stayed there until the 11th, when Abel Evans and I were called as counselors to W. D. Williams over the Welsh District. The proceedings of the Council are printed in the *Millennial Star*.

January 11, Thursday. Took the train to Oswestry, then walked to Cefn Mawr station. Took the train to Wrexham, and walked to Bwlch Gwyn to preach as it had been previously announced.

January 12, Friday. We visited the Saints in this place, and slept at T. Jones'.

January 13, Saturday. We went to Wrexham. I stopped at a Temperance House.

January 14, Sunday. Went to Rhos to Branch meetings.

January 15, Monday. We went to Queensferry. Took the train to Flint, and preached at Bagillt at T. P. Green's house.

January 16, Tuesday. Preached at Flint at M. Conway's.

January 17, Wednesday. Traveled to St. Asaph, preached at Br. R. Roberts'

January 18, Thursday. We went Rhyl town, and to Glascoed.

January 19, Friday. Traveled to Gwaenysgor, preached at J. Parry's, slept at Bro. Robert Parry's, Newmarket.

January 20, Saturday. Went 9 miles and stopped at St. George with Edward Parry.

He was very kind to us.

January 21, Sunday. Traveled 13 miles to Pensarn, held a meeting with a few saints, and slept at Conway.

January 22, Monday. We went to Llandudno.

January 23, Tuesday. Stayed at Llandudno with my father's brother. He and his family refused the gospel, but were very kind and hospitable.

January 24, Wednesday. Went to Denbigh. G. Roberts and I preached here.

January 25, Thursday. Went to Balabach to Thomas Hughes' and had a good rest. We were welcomed.

January 26, Friday. Traveled to Mold, held a meeting with the Saints.

January 27, Saturday. To Ffrwd, and slept at Bwlch Gwyn.

January 28, Sunday. Held a Council meeting for Flintshire. Three good meetings.

January 29, Monday. Traveled to Bagillt, 17 miles. Preached at Thomas P. Green's to a house full. His boy, 15 years old, made up his mind to join the church and save the means to emigrate, but on the next day was killed in the mines.

January 30, Tuesday. Held a meeting with the Saints at Flint.

January 31, Wednesday. Went to St. Asaph to preach, but no one came to hear, so we went to Rhuddlan, 3 miles, to sleep at M. Parry's.

February 1, Thursday. We went to Denbigh, 8 miles, and held a meeting with the few saints that were there.

February 2, Friday. We went to Gwaenysgor, 12 miles, and preached.

February 3, Saturday. Went to the funeral of John Green, the boy who was killed.

February 4, Sunday. Council Meeting at Bagillt. Preached at Thos. P. Green's, good hearing, house crowded.

February 5, Monday. Went to Mold and held a Saints meeting.

February 6, Tuesday. Traveled to Rhos, 15 miles, and held a meeting in Amos Clark's house.

February 7, Wednesday. We went to Cefn Mawr Branch, 4 miles.

Chapter 9

MISSION – SOUTH WALES

(February – December 1866)

February 8, 1866. Took the train to Merthyr at the request of Abel Evans, as he was appointed President of Wales, and I was a counselor to him. I arrived at Merthyr at 6 o'clock in the evening, and Abel Evans met me at the Station. Went to Brother Watkins to tea, or to get something to eat as I did not drink tea nor strong drinks, but kept the Word of Wisdom, then went to the Saints meeting.

From there we went to the Conference House, 45 Union Terrace, Thomas Town, Merthyr Tydvil. At this time the Emigration Fund¹ for the Welsh District was committed to my charge. This business kept me at the office most of my time. Over 300 Saints emigrated from Wales this season.

At the District Conference I was appointed to preside over the Glamorganshire Conference, which contained over 700 Saints. The District Conference was held at the Temperance Hall, Merthyr, on the 25 of March 1866. The following Elders from Zion were present: President Brigham Young, Jr; Apostle O. Pratt; Abel Evans; William Phillips; William D. Williams; William Jones²; Evan A. Richards³; Griffith Roberts; Richard J. Davies; Barry Wride; Elias Morris; Abraham Hatch⁴; and John Parry.

William D. Williams, W. Phillips, W. Jones, and E. A. Richards were released and

{1} The "Perpetual Emigrating Fund" was initially established to help the destitute Saints in their trek westward from Nauvoo. It was later expanded to assist European Saints in emigrating. In principle, local Saints were to contribute to the Fund as they could and those receiving help were to reimburse the Fund as soon as they could after reaching the Salt Lake Valley. It reached its peak use during the period from 1852 to 1855, but continued to be used on a less extensive scale. The Fund was confiscated by the Federal Government in 1877 as a part of the action allowed by the Edmunds Tucker Act.

{2} William Jones served as a missionary in Merionethshire in 1846. He emigrated to America on the *Golconda* in 1854, and returned to Wales as a missionary in the 1860's.

{3} Elder Evan A. Richards, from Utah, had been presiding over the Swansea Conference until this conference. He had been serving as a missionary in South Wales since 28 June 1865. He had joined the Church in 1849, emigrated to Utah, and was called back to England as a missionary in 1863.

{4} Actually, Abram Hatch, who joined the Church in 1840, and served as a member of the Nauvoo Legion as early as 1845. He settled in Lehi in 1851, where he engaged in farming. He was called to serve as a missionary in England from 1864-67, where he labored as a traveling Elder in the Birmingham Conference, and later as President of both the Manchester and Birmingham areas.

went home. E. Morris was called to preside over Swansea Conference⁵; R. J. Davies over Carmarthen Conference⁶; B. Wride over Monmouthshire Conference; and G. Roberts to have oversight over the North Conference.

(Ed. Note: *Meanwhile, back in Utah, a fourth daughter, Sarah Celestia Harriet, was born 27 February 1866, in Salt Lake City.*)⁷

President B. Young and O. Pratt returned home on the 26 of March to Liverpool.

The 1st of May the Welsh Saints sailed from Liverpool on the Ship *John Bright*.⁸

May 15. I attended Merthyr District council (as the Conference is divided into three Districts). The following week I attended meetings in the different branches of this district: Dowlais, Cefn, Troedyrhiw, and Merthyr.

May 20. Attended Aberdare District Conference, held at Mountain Ash, and spent the week in the vicinity.

May 27. At Cardiff District Council, held at Pontypridd, called William Morgan, Teacher, and ordained him an Elder, and put him to preside over Llanafan Branch. We also called Frederick Baker⁹ to preside over the Treforest Branch. Taught upon the Word of Wisdom.

June 10. Attended Merthyr Council meeting, and spent the week in the vicinity attending Branch Meetings.

June 17. at Cwmbach Council (for Aberdare). Spent the following week in the vicinity.

June 24. At Cardiff Council for the first time. The Saints felt well, and were very kind to me. Spent most of the week in the Branches of Cardiff, Cog, Whitchurch, and

[5] Elias Morris, in a letter dated Dec 20, 1866, and printed in the *Millennial Star* (vol 29, no. 2, January 12, 1867, page 28), reported that he had been appointed to preside over the Swansea Conference on 25 Mar 1866. He had previously served as a Counselor to Elder Phillip Dell, who was released at that time to return to Utah.

[6] Elder Richard J. Davis was appointed President of the Carmarthen Conference on 25 March 1867.

[7] Sarah Celestia Harriet (Hattie) Parry later married Charles Gloyd Hyde in Logan, Utah 12 January 1895. She died in Hyde Park, Cache County, 19 February 1941.

[8] The actual sailing date was April 30, 1866. Of the 747 British Saints on board, 250 were from Wales. Six of the adults were missionaries returning from their labors in Wales.

[9] Frederick Baker, born in 1829 in Somersetshire, England, had married Diana Davis of Glamorganshire, and had been living in the Treforest area since 1857. He had a son, Frederick George born 25 June 1867 in Treforest.

Pendoylan.

July 15. Attended Merthyr Council meetings. The week following in the surrounding branches.

July 22. At Aberdare Council, and the following week in the neighboring branches.

July 29. At Cardiff Council and the week at the neighboring branches.

About this time, John D. Rees¹⁰ came from the Valley of Salt Lake, and William Gwyn¹¹ and J. D. Rees were appointed traveling Elders in this Conference. W. Gwyn went to get some property left to him in his father's will, about 1.5 pounds per week.

August 12. Attended Merthyr Council meeting, and the Branches of the District in the following week.

August 19. At C(apel) Aberaman Council meeting, and at the adjacent branches the following week.

August 26. Held our Conference at the Temperance Hall, Aberdare.

Present: Apostle Orson Pratt, Elder John W. Young¹², James Ure¹³, Edwin Frost¹⁴, Abel Evans, Barry Wride, R. J. Davies, John D. Rees, and John Parry from the Valley of Salt Lake. At this Conference, all the Elders spoke except the Clerk, Barry Wride. The minutes are printed in the *Millennial Star*.

On the Monday following, after walking over the mountain the night of the Conference, we had a concert at Merthyr White Lion Room¹⁵, in which O. Pratt occupied a little time in speaking. Ure recited a piece of Eliza Snow's poems. Had a very agreeable time of it. Elders O. Pratt and J. W. Young left on the morning train on the 28th for Liverpool.

{10} John Davis Rees was born in Merthyr Tydfil, Wales in 1815. He emigrated to America in 1849, stopping in St. Louis, and then went on to Utah in 1852. After settling in Brigham City in 1854, he was called to serve a mission in Wales in 1866.

{11} No record has been found of a William Gwyn. However, there was a William Gwynn living in Merthyr Tydvil in 1865 who was a member of the Church.

{12} Following his return from his mission, John W. Young was elected Superintendent of the Salt Lake City Railroad in 1872, and in 1874 held the contract to build the Utah Northern Railroad.

{13} James Ure is mentioned in Truman Angell's missionary journal as being in the same missionary company leaving Salt Lake City in April 1856. He was born in 1817 in Scotland, and emigrated to Utah before 1850. He returned to Utah in 1858, and was apparently called again to the British Mission in 1865 or 1866.

{14} Edwin Frost, born 28 Feb 1841 in Westville, CT, emigrated to Utah with his father, Burr Frost. He married Eliza Evans Palmer in Nov 1867, after his return from this mission.

{15} The White Lion Inn made a large meeting room available for the Saints in Merthyr during the period between 1846 and 1868. It was at this location that Dan Jones reported a very large gathering of the Saints in 1846 (over 1000 members). This Inn still stands in downtown Merthyr.

September 2. At Cwm Sebra Branch. (I also attended there on other Sundays when I had no councils to attend to).

September 9. At Cardiff Branch, and the vicinity. Cog and Whitchurch Branches.

September 16. At Merthyr Council, held at Cefn Branch. Spent the week about Merthyr.

September 23. At Mountain Ash Council (for Aberdare). President Abel Evans was with us. Called at Rice Williams, Esq. on coming to Merthyr. Spent the week in the vicinity.

September 30. At Cardiff or at Treforest Council. Spent most of the week in this part.

October 14. Merthyr Council meeting, following week in the vicinity.

October 21. Attended Cwmbach Council (for Aberdare). Spent the week in the neighborhood.

October 28. Cardiff Council meeting.

October 29. Cardiff Prayer meeting.

October 30. Preaching at John Chugg¹⁶, Canton. Here John W. Young and Moses Thatcher¹⁷ met me and we three preached to the Saints.

October 31. We remained at Cardiff and had an excellent meeting in the Saints Meeting Room.

November 1. J. W. Young, M. Thatcher, and I took the train for Mountain Ash Branch. John D. Rees joined us on the way. They held a meeting in the above place, and I went on business to Aberaman Meeting.

November 2. All met at Conference house, Merthyr.

November 3. J. W. Young took the train to attend Conferences in the remotest part of England from here, and Moses Thatcher took the train to Liverpool. We spent a very agreeable time together. The spirit of the Lord was abundant in the meetings.

President Abel Evans was at this time in Pembrokeshire and Carmarthenshire

{16} John Chugg was born in Devonshire in 1819, and joined the Church in 1848. He and his family had been living in Canton since the late 1850's. He died in Weber County in 1903.

{17} Moses Thatcher was born in 1842 in Sangamon County, Illinois. After his return from his mission to England, he was in Salt Lake City at the time of the organization of the Salt Lake City RR in 1872, and moved to Logan shortly thereafter. He was Superintendent of the Sunday Schools in Cache Valley in 1873, and was called to the Quorum of the Twelve in 1879. He was dropped from the Quorum of the Twelve in April 1896.

Conferences, visiting the branches.

(The date of the visit of J. W. Young and M. Thatcher was mistaken. It should have been the forepart of the month of October. JP)

In the latter part of October, Abel Evans came home from the above places, sick with a severe cold¹⁸.

November 11. Held our Council meeting for Merthyr District. My time this week was mostly spent with brother Abel Evans, though he did not desire it, as he did not want us to think that he was as sick as he really was¹⁹.

November 18. Attended Aberdare Council meeting. John D. Rees was with me in almost all the councils, as he was Traveling Elder in the Conference. Spent the week with Abel Evans. He does not eat anything except some water gruel made with oatmeal. Yet he gets up every day. He does not want to see anyone coming to see him, the cough is getting worse all the time.

November 25. At Cardiff Council. Came back immediately, as I was counseled by Apostle Orson Pratt to communicate with the Liverpool Office every day or two. The Elders, O. Pratt, F. D. Richards, and J. W. Young, by letter offered their services in any way or shape, or money if needed, but Abel Evans did not feel that he wanted anything as he expected to get better all the time, and would get angry if anyone would insinuate any but that he would recover. Elias Morris was with J. D. Rees and I for a day or two, nursing him.

November 30. Today Abel Evans asked me to write to his family in Lehi, Utah Territory, to inform them that he was sick with a severe cold, but that he would soon be able to write to them himself.

A few days ago, Abel Evans had a vision that he was to die, but he said that he did not believe that it was from the Lord, rather it was a lying spirit.

[18] According to Andrew Jensen, in *Latter-Day Saint Biographical Encyclopedia*, Vol III, p 626, Abel Evans became ill with a cough while assisting the Welsh Saints to embark on the ship *John Bright* at Liverpool on April 30, 1866. While attending a conference in Birmingham the following September, he slept in a damp bed, which renewed the cold and coughing. Although his condition was serious, he continued his preaching, both indoors and out, being exposed from time to time, until he became so weak that he could not stand, and until the day of his death at Merthyr Tydfil on Nov. 30, 1866, he did not seem to realize his condition.

[19] Elias Morris's journal for that same time reads: "Received a letter from Brother Parry stating that Pres't. A. Evans was very sick, and desirous for me to go and visit him. Took the train in the evening, found Bro. Evans very sick and not likely to get through it."

This day I was much impressed to call for a Doctor, because the Law would bring trouble upon us if he should happen to depart this life without a Doctor to examine him. After the Doctor examined him, he told me that he, Abel, could not live more than 24 hours. This was about 4 o'clock, and soon after 7 o'clock Abel Evans departed in peace. He did not feel pain, and was very sensitive to the last, and did not give any indication that he was going to die.

John D. Rees, Joseph Lawson²⁰, and I were present.

December 1. I telegraphed Orson Pratt at Liverpool, and received an answer that I should arrange a respectable burial for him, which I did.

December 2, Monday. F. D. Richards of the Quorum of the Twelve and Elder J. W. Young came from Liverpool, and brought a temple robe for him.

December 4. We buried him in the new Cemetery at Cefn, belonging to Merthyr Tydvil²¹.

December 5. This morning J. W. Young went home to the office in Liverpool, and F. D. Richards proposed that I take charge of the District until someone should be appointed. All the Elders from the Valley agreed to that. Joseph Lawson was appointed to labor in Pembrokeshire, under the presidency of Wm. White²².

December 6. An obituary for Abel Evans²³ was prepared by President F. D. Richards, and he and I attended the Saints meeting in Merthyr. I stayed at Merthyr with Pres. Richards for the remainder of the week.

December 9. Took the train to Cardiff with Pres. F. D. Richards. Stayed here for 3 days of excellent meetings.

December 12. Took the train to Mountain Ash Branch and held a meeting in the Temperance Hall. I preached in Welsh and Pres. Richards in English.

{20} Joseph Lawson, born in 1824 on the Isle of Man, emigrated to Utah in 1854. He later returned to England as a missionary, and assisted in bringing immigrants from Liverpool to Utah between 1866-69.

{21} Cefncoedcymmer Cemetery, located on the south side of Merthyr Tydfil. Abel Evans' grave is marked by a stone inscribed: "Sacred to the memory of Elder Abel Evans. Born June 24, 1813. Died November 30, 1866. Whoso loseth his life for my sake and the gospel shall find it again." The grave is still cared for by local Saints.

{22} William White was born 21 Sep 1826 in Fishguard, Pembrokeshire, Wales. He was baptized in 1852 in Wales. He remained in Wales until about 1875, when he emigrated to Salt Lake City. He died in Salt Lake City 11 December 1905.

{23} This obituary was printed in the *Millennial Star*, Vol 28, pp 793-4.

December 13. At Aberdare. Had a very encouraging discourse by Pres. F. D. Richards.

December 14. Came to Merthyr. Got letters and papers from home, and wrote a letter to Abel Evans' family²⁴.

December 15. At Merthyr, writing and reading.

December 16. Pres. F. D. Richards and I took the train to Swansea. E. Morris and John D. Rees met us at the station. Went to council meeting, and also attended the afternoon and evening meetings. Had excellent meetings.

December 17. Pres. F. D. Richards left for Liverpool.

December 18. I stayed at Swansea all day. In the evening Elias Morris and I took the train for Merthyr.

{24} This letter has not been found. However one written by John Parry to "Sister Evans" about a month later (20 January 1867) exists. A copy of this letter can be found in Ronald D. Dennis' book, *Indefatigable Veteran*, page 243.

December 19. At Merthyr, writing, etc²⁵.

{25} The following letter, written by John Parry, Jr., appeared in the *Millennial Star*, Vol 29, No. 1, January 5, 1867, page 14.

WELSH DISTRICT
2 Brecon Road
Merthyr Tydfil
Dec. 20, 1866

Elder Pratt –

Dear Brother –

Being appointed to succeed our beloved brother Abel Evans, to the Presidency of the Welsh District, I consider it my duty to give you a brief account of the condition of things, as we found them in those parts where changes have taken place in the ministry, in order to regulate the same, according to the appointment made by the Presidency in Liverpool.

I had the privilege of accompanying Elder F. D. Richards to several Branches of this Conference, and spent Sunday, the 9th instant, at Cardiff, where he spoke three times that day, with much freedom and great power of the Holy Ghost, to the full satisfaction and edification of all the Saints, and caused us all to rejoice in the good things of the kingdom.

On Monday morning we had a meeting in the same place.

Tuesday, at Mountain Ash; Wednesday, at Aberdare; Thursday, at Merthyr. At all these places we had excellent meetings, and a great outpouring of the Spirit of the Lord.

The Saints in all the above places feel grateful and highly favored, for the privilege of having one of the Twelve to visit them.

On Sunday, the 16th, we visited Swansea, and met Brothers Elias Morris, and J. D. Rees, at which place also Elder Richards spoke three times. In the morning, at a Priesthood meeting, we had much good instructions concerning our duty, and the responsibility that rests upon us, to make known the Gospel to our fellow-man; even to warn the noble and rich, if not verbally, by all lawful means, such as books, pamphlets, etc. As the Gospel must be preached as a witness, for, or against all people.

In the afternoon and evening we had good instructions, and a strong testimony of his experience and knowledge of the great work of God in these last days. Elders John Parry and Elias Morris testified of their experiences, for upwards of twenty years, in the Church, and of the knowledge and much assurance that they had of the truth of the work of the Lord, and of the undeniable fact that Joseph Smith and Brigham Young are Prophets of the Most High God, etc. The Saints in all the above places approved of the changes and appointments in the ministry, without a dissenting voice.

On Monday, the 17th, Elder Richards took his departure with the train for Liverpool, and had our warmest affection to go with him; for truly he had cheered us up, and left a good influence with us, and our prayer is, that the Lord may bless and prosper him in all his ministry, as he did while here with us.

We found all things in good condition where we visited; and the testimony of the Saints, as a general thing, is that they feel better than ever before.

The power of God is made manifest among the Saints to a great extent: several of them have been attacked by the cholera; but not one died that trusted in the Lord, and the ordinance of his house, namely, anointing with oil, and the laying on of hands by the Elders, with the prayer of faith, while some few died that did apply other means to their cases.

Your Brother in the Gospel,

John Parry

December 20 – 23. At Merthyr and vicinity.

December 24. Elias Morris and I took the train to Cardiff to spend Christmas.

December 25. Attended the concert at Cardiff.

December 26. Attended Saints meeting with E. Morris, B. Wride, and Edwin Frost, President of Hereford Conference.

December 27. Took the train to Merthyr, remained till Sunday.

December 30. Attended council at Treforest, for Cardiff.

December 31. At Merthyr, writing, etc.

On the 7th of December, I received the following appointment:

Elder John Parry, Beloved Brother,

You are hereby appointed to take the general oversight and charge of the District comprising the Glamorganshire, Monmouthshire, Swansea, Carmarthen, Pembrokeshire, and North Wales Conferences of the Church of Jesus Christ of Latter Day Saints in the British Isles.

It is your duty to watch over all the interests of the District committed to your charge with paternal care, to see that the instructions given from time to time in the Star are faithfully executed among the Branches composing said Conferences; to set apart the most faithful and proper persons to teach and instruct the saints; to call and ordain men to preach the gospel in the old and new places; to see that no doctrines are taught but such as are authorized by the First Presidency, by the revelations, and by the Presidency of the Church in the British Isles; to see that no immoral precepts are taught, or practices allowed among the saints, and that those who will not walk worthily of their holy profession, after faithful admonition and kind dealing with, are severed from the Church, that the Saints may increase in purity, and abound in the knowledge of God, through the gift of the Holy Spirit. You should make yourself familiar with the condition and circumstances of the Saints in your District, and see that they are not oppressed by the collection of tithing or

donation. You will also counsel all who have means to tithe, to pay tithing, and minister to the wants of the Priesthood and Mission in their midst, and as far as they can, deposit for their emigration. You should instruct the Elders in your District to be careful to look to the poor in their several fields of labor, and ever carry the blessings of their ministry to their abodes, that they may be comforted thereby, and that the spirit may be increased that will call out every effort to promote the interest of Zion in the gathering of the poor and the redemption of the oppressed.

We pray that the spirit and power of God may rest mightily upon you, that you may be filled with the words of life, and that the counsels of the Holy One may be continually with you, that you may ever be prepared to administer salvation to the people.

Brigham Young Jr.

for Orson Pratt,

President of the Church of Jesus Christ of Latter Day Saints in
the British Isles and Adjacent Countries.

42 Islington, Liverpool

December 7, 1866

Chapter 10

WALES DISTRICT PRESIDENT PERIOD – 1

(January – April 1867)

January 1, 1867, Tuesday. At Merthyr making accounts belonging to the Conference.

January 2. At Merthyr all day, not well in health.

January 3. At Cwmbach Branch saints meeting.

January 4. at Merthyr. Wrote a letter to my father in Utah, and one to Quorum of Seventies to which I belong.

January 6. Preaching at Merthyr.

January 7. Visiting the saints, etc.

January 8. Preaching at Cefn Branch.

January 9. At Merthyr, very stormy all day.

January 10. At Merthyr saints meeting.

January 11. Visiting the Saints and writing to Barry Wride.

January 12. At Merthyr, very stormy with frost and snow.

January 13. Council for Merthyr District at Merthyr at 6 PM. Preaching at Dowlais Branch.

January 14. Sent 2 Stars (*Millennial Stars*) to my wife, and news for John Cottam¹.

January 15. At Troedyrhiw Branch, preaching.

January 16. At Gellideg, preaching.

January 17. Preaching at Merthyr.

January 18. At home in Merthyr. Very frosty and cold. And writing a letter to some saints that went to the States of America, William Evans and others.

January 19. At Merthyr Branch Council, and writing a letter to Abel Evans' family.

January 20. At Mountain Ash council for that District.

January 21. Visiting a sick brother at Cap Coch and Aberdare saints.

January 22. Sent a letter to Apostle Orson Pratt, and included 2 sovereigns (or \$10) to help pay the North Conference Book Department, and wrote 3 letters to Presidents

[1] John Cottam, born in Yorkshire, had emigrated to Utah in 1856. A son, John, had emigrated three years earlier.

of Conferences.

January 23. Visited the Saints and some sick.

January 24. Attended Saints meeting at Merthyr.

January 25. Preaching at Sister Richards' at Gelli-deg, her husband being a corpse in the house.

January 26. Wrote a letter to my brothers William and Caleb, and sent some newspapers to Caleb, David S. Ross, and to John Ellis, Logan, Utah.

January 27, Sunday. Monmouthshire Conference, Tredegar Branch.

January 28. At Rhymney, preaching to the Saints.

January 29. Also at Rhymney, at cousin Edward Parry's with Barry Wride. Rain all day.

January 30. Preaching at Rhymney.

January 31. At Victoria Branch, preaching to the Saints.

February 1. At Tredegar, teaching at Saints meeting, with Barry Wride, president of the Conference.

February 2. Visiting the Saints at Rhymney, and at Tredegar, and wrote a letter to Griffith Roberts and J. D. Rees, presidents of Conferences.

February 3. With B. Wride at Victoria Branch, preaching, etc.

February 4. Went with B. Wride to Nantyglo Branch. Slept at Brother Jones, iron monger.

February 5. Saints meeting at the above place.

February 6. At Rhymney to the Saints, etc.

February 7. At Merthyr. B. Wride came with me, and we attended Saints meeting.

February 8. Took train from Merthyr to North Wales, a distance of 110 miles. Arrived at Bagillt at 6:30 PM to visit Griffith Roberts as he was very sick. With the brethren, administered to him, and he was much better by morning.

February 9. Stayed with G. Roberts all day.

February 10, Sunday. Saints Meeting at David Jones. Joseph Evans² from Newmarket and some saints from Mold were there. At 6 PM, I preached at T. P. Green's³.

[2] Joseph Evans had been a counselor to John Parry in the North Wales District in 1849. He had also been, at the same time, President of the Eglwysbach Branch.

[3] T. P. Green (Thomas P. Green) was at that time a counselor in the Presidency of the North Wales Conference, comprising the former Caernarvonshire, Flintshire, and Denbighshire Conferences.

February 11. At Bagillt with G. Roberts. Administered to him and he was very much better. Wrote letters to Apostle O. Pratt and Elias Morris.

February 12. With G. Roberts all day.

February 13. Visiting Flint Saints, tea at Roger Conway's.

February 14. Wrote from Bagillt to Apostle O. Pratt and to Barry Wride and E. Morris.

February 15. I visited Newmarket Saints. Slept at Robert Parry's.

February 16. Visited Gwaenysgor Saints, John Parry⁴ and family. I opened my brother Bernard's grave or vault and found his coffin rotten to some degree. Three other coffins on top of it were half rotten. I got it closed up and left it until the resurrection day.

February 17, Sunday. At Newmarket Council for that district, and at Saints meeting in the afternoon.

February 18. Visiting old friends and relatives, as it was my birthplace. In the evening I baptized Edward Parry, Gwaenysgor, and confirmed him. The evening before I went to Llynhelyg with T. P. Green to baptize the above young man's mother and sister. I confirmed both of them.

February 19. I went to Rhuddlan and from there to Denbigh.

February 20. Took the train to Ruthin to visit my wife's mother and sister; found them all well. Came back to Denbigh, and walked to Bagillt, about 14 miles, and preached at T. P. Green's to a houseful of good hearers. G. Roberts was recovering.

February 21. Received letters from F. D. Richards, the apostle, from father in Utah, from E. Morris and R. J. Davies, and from William White⁵, president of Pembroke Conference. I wrote a letter to Apostle F. D. R⁶. and one to E. Morris.

{4} Not a close relative to John Parry, Jr. His wife, Elizabeth Roberts Parry, was baptized 17 Feb 1867, and a son, Edward Roberts Parry, was baptized 18 Feb 1867 in Wales. It appears that at least Edward emigrated to Utah shortly thereafter.

{5} William White, born 21 Sep 1826 in Wales, emigrated to Utah in 1876.

{6} In this letter, addressed to President Franklin D. Richards, John Parry writes:

"I counselled the brethren to visit their neighbors; one old brother by so doing, told a lady that belonged to some of the sects, that if she would ask the Lord for wisdom and knowledge, that he would reveal unto her whether we were the right Church or not. She did so; and in a night vision an angel of the Lord appeared to her, dressed in white robes, and told her that this was the Church of Jesus Christ, and commanded her and her family to be baptized for the remission of their sins. She asked him were any of the other sects right? No, not one of them, said he, and the vision was closed. She came four miles to meeting, when I was there at Christmas, and her husband with her. She told some of the Saints that she and her family would come into the Church."

Source: *Millennial Star*, Vol 29, No 11, p 174

February 22. At Bagillt with G. Roberts.

February 23. Went to Chester and bought a portmanteau for 24 shillings.

February 24, Sunday. At Bagillt council meeting and Saints meeting in the afternoon. Saints from different parts were gathered there. Preached at T. P. Green's in the evening⁷.

February 25. With G. Roberts, took the train to Chester, and from there to Merthyr.

February 26. At Merthyr. Wrote letters to J. D. Rees, R. J. Davies, and E. Morris.

February 27. At Merthyr all day. Began to write this journal.

February 28. Writing, and at Saints meeting. B. Wride visited us. G. Roberts is still getting better.

March 1. At Merthyr writing this journal.

March 3. At Swansea council. G. Roberts, E. Morris, J. D. Rees, and I occupied most of the meeting.

March 4. At Swansea, witnessing the celebration of laying the foundation of the New Hospital. We preached in the Hall in the evening.

March 5. Overhauling the Swansea Conference books, and packing Welsh Books of Mormon and several others to send to the Conferences.

March 6. Packing books and Saints meeting.

March 7. With J. D. Rees at Morristown Branch, preaching.

March 8. At Swansea. Brother Stone took my likeness.

March 9. Took train to Pyle Branch and held council to settle a difficulty between the brethren.

March 10, Sunday. Went from the above Branch by train to Saint Bride for a district council.

March 11. Walked with J. D. Rees to Pyle to preach, about 8 miles.

March 12. Took train to Neath, 16 miles. Preached to the Saints, then took the train

{7} Thomas P. Green, in a letter to the *Millennial Star*, reports of this meeting:

"Last Sunday we had our Council Meeting at this place, (Bagillt), and had the pleasure of having the presence of our worthy brethren from the Valley with us, namely John Parry and Griffith Roberts. Many good and interesting instructions were given by them, to the full satisfaction of all the Saints. These men of God have done much good in Wales, since they came from Zion, in preaching, visiting, and awakening the Saints and Priesthood to their duties, and have brought many into the Church who had gone astray. We feel thankful to the Lord and his servants, for sending such good men to teach us the way of salvation. All the Saints are highly gratified with these men, and often say that God has placed the right men in the right places."

Millennial Star, vol 29, No. 11, p 174

to Swansea to sleep.

March 13. Took train to Allt-Wen Saints Meeting.

March 14. At Ystalafera Branch, preaching to the Saints.

March 15. Came to Swansea, visited the saints.

March 16. At Swansea. Wrote a letter to Orson Pratt, Liverpool.

March 17, Sunday. At Swansea Saints Meeting, and preaching.

March 18. Swansea Prayer meeting.

March 19. Went with J. D. Rees to get another meeting room, which we did for nearly one third of the rent of the old one. Took the train to Merthyr. Got new boots for 16 shillings at Swansea.

March 20. At Merthyr. Wrote letters to 3 of the brethren.

March 21. At Merthyr. G. Roberts and E. Morris at the Saints Meeting.

March 22. Writing this journal.

March 23. Writing letters to four of the Conference Presidents. Received a letter from the Liverpool office.

March 24, Sunday. Went to Aberdare Council for that district with E. Morris and G. Roberts, good times.

March 25. Came to Merthyr. Wet and stormy.

March 26. At Merthyr, writing this book and letters.

March 27. Attended funeral of old Brother Hughes, Penderyn, and preached in the cemetery chapel. The law of the land allowed me 60 cents for the service.

March 28. Writing, and Saints meeting at Merthyr.

March 29. At Merthyr, writing, etc.

March 30. At Merthyr, writing this journal.

March 31. Took train 24 miles with Griffith Roberts and Elias Morris to Cardiff District Council.

April 1. Preaching at Cardiff with Griffith Roberts and Elias Morris.

April 2. Visiting the Saints.

April 3. Came to Merthyr, wrote two letters, and received one from Apostle F. D. Richards inviting me to the London Conference.

April 4. Visiting Brother Rees Williams, Esq., a very wealthy man. He gave me 10 shillings, and 10 for Orson Pratt to assist him home.

April 5. Wrote to J. D. Rees, and prepared to go to London.

April 6. G. Roberts and I took the train to London, 200 miles. We arrived at 30 Florence Street, Islington, London at 7 PM, where we met President B. Young, Jr.⁸, Oscar B. Young⁹, Apostle Orson Pratt, Apostle F. D. Richards, Nathaniel Felt¹⁰, C. W. Penrose¹¹, and several other brethren from the valley. O. B. Young came to take us to a brother named Debdnam, to sleep, at 14 Augustus Street, near the Hay Market.

April 7, Sunday. We went to Conference (all the above named brethren were there), which was held at the Music Hall, Stone Street, Tottenham Court Road.

The different Conferences of the District were represented in the morning meeting. At 2 o'clock Apostle O. Pratt, Elder McGaw¹², and I were called by Pres. Brigham Young Jr. to preach¹³, and Griffith Roberts bore testimony. At 6 o'clock, President B. Young and F. D. Richards occupied the meeting. They spoke upon the principle of plurality of wives, etc.

April 8. Went to the office, where I had an opportunity to conduct a little business with the President, etc. Afterwards, we traveled about the town. We went to a concert where a great many saints were present, among others.

April 9. Brother Debdnam showed us the most remarkable places of the town (London). We saw Buckingham Palace, or the Queen's residence. I counted 100 win-

{8} Brigham Young, Jr., a son of Brigham Young and Mary Ann Angell, was born 18 Dec 1836 at Kirtland, Ohio. He was called as an Apostle in 1864, and was named President of the European Mission in August 1865.

{9} Oscar Brigham Young was born 10 Feb 1846 in Nauvoo, Illinois, a son of Brigham Young and Harriet Elizabeth Cook Young.

{10} Nathaniel Henry Felt was born in Salem, Mass. 6 Feb 1816. He joined the Church prior to 1843, and was called to be Branch President of the Salem Branch. He moved to Nauvoo in 1844, and to St. Louis in 1847, where he was President of the St. Louis Conference. He emigrated to Utah in 1850, and was subsequently called as a "Travelling Bishop", with the responsibility of training other Bishops. From 1865 to 1867 he served a mission to England, where he worked in the office of the *Millennial Star*, and later as "Pastor" of the London District.

{11} Charles William Penrose was born in 1832 in Camberwell, Surrey, England. He joined the Church in May 1850 in England, and emigrated to Utah in September, 1861. He was later called to serve a mission in England in 1865-68. In 1880, he was Editor in Chief of the *Deseret News*. He was ordained an Apostle in 1904, and sustained as Second Counselor to President Joseph F. Smith in 1911.

{12} Elder James McGaw was President of one of the Districts attending the Conference.

{13} Conference Minutes, printed in the *Millennial Star*, vol 13, No. 22, June 1, 1867, page 342, reports on John Parry's sermon as follows:

"Elder John Parry said he had been twenty years in the Church, nine of which he had passed in Utah. He was a witness that this Gospel came in power and demonstration of the Holy Ghost. We could see around us men depending on their fellow men for salvation, but they who did this were cursed before God. Brother Parry then related several remarkable instances of healing by the power of God that he had witnessed, and exhorted the Saints to live up to the law of tithing."

dows on one front. Then to Westminster Abbey and saw the chair where all the Kings and Queens of England have been crowned for many centuries, and many monuments of distinguished persons. From here we went to see the House of Parliament, which is the greatest building I have ever seen. We got inside the House of Lords, where there were a few of them speaking on the subject of Ritualism. In this Parliament there are offices belonging to all the business of the Kingdom.

We went over to the River Thames and had dinner, then came back over the same bridge, and took a steam packet up to the London Bridge. Paid one shilling to tour the Tower of London, where the armor and the crowns of the Kings and Queens of England are kept. The crown for Queen Victoria was made of silk velvet and ornamented with gold and diamonds. Saw one article made of gold, weighing over nine pounds. Also saw the golden font where the Prince of Wales was christened, or named, and the golden scepter, and the golden plate of the State. Also, many models of men in their regimental uniforms, and many on horses. We saw armors of all descriptions, taken while warring with other nations. Also the axe with which the Heads of England were beheaded.

In this great building is also the State Prison, where the judgement seat is located.

Left the above, and went over London Bridge which was crowded with people, carriages, and litters of all kinds. Took the train to the Crystal Palace, 10 miles. Saw the great glass building, trees of different countries growing inside, and flowers, and models of people from different nations. Also animals and birds, some alive. There is almost anything one can imagine for sale here. We returned to our lodgings about 10 o'clock at night.

April 11. Went to the Zoological Gardens, where we saw elephants, lions, rhinoceros, and all kinds of wild beasts. The kangaroo was the strangest of all, her kid could go and come to her belly, or a bag in her belly, whenever he had a mind to, and the old one would carry him with her. Here there were all kinds of birds, and a fish in a pond about the size of a man, who knew his keeper, and would run through the water to any side of the pond after him. It jumped out of the water on a platform in the middle of the pond to a bit of meat that was thrown to him.

From here we went to the other end of Regents Park, where the pond is where 40 to 50 people were drowned last year when the ice broke under them.

From here we went to the British Museum, saw all kinds of animals and wild beasts, fish and birds, all stuffed. And mummies from all parts of the world, and all kinds of metals and wood. One fish, about 20 feet long, was petrified. Nearly everything that dwells on the earth was to be seen.

We then went to visit Edward Jones, son of David Jones, shoemaker, from Newmarket (my old home), and from here to the office. I received a letter from President B. Young (as he was gone to Paris), saying that he wanted Griffith Roberts to preside over the London Conference¹⁴. From here we went to our lodgings.

April 11. We went to see St. Paul's Cathedral. We went up to the golden gallery, 432 steps. The building cost 1,500,000 pounds, or sovereigns, and is over 400 feet high. We also visited the whispering gallery. The big bell weighs over six tons. Inside of this building are a great many monuments.

From here we went to the office, and met brothers N. H. Felt, C. W. Penrose, and Grant V. Williams. We all went to the Adelphi Theater.

April 12. G. Roberts came to send me to the Paddington Station. Bid farewell to G. R., and took the train at 10 AM. Arrived at Merthyr at 8 PM. Saw Windsor Castle as the train passed it.

April 13. At home, writing to Presidents of Conferences. Received a letter from Apostle F. D. Richards.

April 14, Sunday. Very stormy. I preached in the evening in the White Lion Room.

April 15. At home. Two presidents of conferences came to counsel with me.

April 16. At home, preparing for the tea party.

April 17. Writing this journal and writing a letter to my wife and family, and one to Brother Thomas Davies in G. S. L. on business. I sent newspapers to my father's wife, and to Hugh Evans.

April 18. At Merthyr. Wrote a letter to Apostle Orson Pratt in Liverpool, with 7 pounds to help him go home. Also a letter to President B. Young. At Merthyr Saints meeting in the evening.

April 19. Writing this journal.

April 20. Writing two business letters to Liverpool, to the President of the Mission.

[14] An announcement in the April 20, 1867 edition of the *Millennial Star* reports that "Elder Griffith Roberts is released from the presidency of the North Wales Conference, and is appointed to preside over the London Conference."

April 21, Sunday. At Aberaman Council all day.

April 22. At Merthyr. Attended the funeral of Sister Frederick Thomas¹⁵. I preached in the Cemetery chapel. Afterwards, went to the tea party and concert. All the Welsh brethren from the Valley were present.

April 23. At Mountain Ash concert. We got up the above meetings to defray some debt on the District.

April 24. Called at Rees Williams, Esq., CefnPennar. Took dinner with him.

April 25. At home, writing to the *Millennial Star*.

April 26. At home. Today Apostle Orson Pratt and Edward Parry, my distant cousin, and others embarked from Liverpool for America.

April 27. Took train, 40 miles, to visit Carmarthenshire Conference.

April 28. At Llanelly Branch all day with Bro. Richard J. Davies.

April 29. At Llanelly, visiting the Saints and preaching in the evening in a sister's house.

April 30. At Llanelly, with R. J. Davies, visiting the Saints.

{15} Susannah Saunders Thomas was born in Merthyr Tydvil, married Frederick Thomas in 1847, and joined the church in 1848. She died 19 April 1867 in Merthyr. A year after her death, Frederick married Margaret Reece, and by 1875 had emigrated to Utah with most of his family.

Chapter 11

WALES AREA PRESIDENT – 2

(May 1867 – July 1868)

May 1. Davis and I and others went to the Waenfaglan Branch. I preached there to a house full.

May 2. We went to Kidwelly and to Ferryside, then took the train to Carmarthen and preached at I. Jones'.

May 3. I took the train to New Milford to visit the Pembrokeshire Conference. William White¹, the president, welcomed me to his residence.

May 4. Went with him to Haverfordwest. We called at Freystrop for George F. Gibbs² to go with us. He had come from the Liverpool office because of sickness. Both of us rode back with him.

May 5. W. White took his car (*carriage*) to take us to Freystrop Branch Meetings. We came to New Milford in the evening to hold a meeting.

May 6. W. White and I preached at sister Davies'.

May 7. Took train to Llanelly, 60 miles. I preached at the Saints meeting room.

May 8. Took train to Swansea. Held a meeting at the Saints meeting room. J. D. Rees was with me.

May 9. Took train to Merthyr, 30 miles. At the Saints meeting in the evening.

May 10. At Merthyr and Aberdare preparing for the District Conference.

May 11. At Merthyr. J. D. Rees (president of Swansea Conference), R. J. Davies (president of Carmarthenshire Conference), B. Wride (president of Monmouthshire Conference), C. W. Penrose (former president of London Conference), and F. C. Anderson (president of Bristol Conference), all from Utah came here to the Conference. And Apostle F. D. Richards came from Liverpool to Aberdare, and telegraphed me of

[1] William White was born in Fishguard, Wales, in 1826. His wife was Anne Thomas of Haverfordwest. They came to Utah in 1876.

[2] George Francis Gibbs was born 23 Nov 1846 in Haverfordwest, Pembroke, Wales. He was assigned to the Liverpool office of the British Mission at this time. He emigrated to America some time between 1868 and 1876, when he was married in Salt Lake City to Ida Snow, daughter of Lorenzo Snow. He was in Logan, Utah on August 22, 1884 to speak at the funeral of his brother, John Henry Gibbs, who had been killed while serving as a missionary in Tennessee earlier that month.

it.

May 12, Sunday. E. Morris and I, with the above Elders, attended the District Conference at Aberdare Temperance Hall. The District was represented in good condition, with 1578 saints. There were 297 baptized from March 31, 1866 to March 31, 1867; 271 emigrated. Tithing paid in: 182 pounds, 11 1/2 pence. Mission fund: 374 pounds 15 shillings 5 pence. Paid for books: 117 pounds 7 shillings 8 pence.

Apostle Richards spoke on celestial marriage. I spoke on the subject: "No man has a right to teach except what was taught to him."³ C. W. Penrose spoke upon the Latter Day Kingdom.

May 13. Came to Merthyr and regulated our business, and counseled with Apostle Richards.

May 14. At Merthyr. Apostle Richards and Elder Penrose took the train to Liverpool.

May 15. F. Anderson left for Bristol.

May 16. B. Wride and I were engaged in making up the report of the Conference. We received a letter from President Brigham Young, Jr, and Apostle Richards. Today the rest of the Elders left for their fields of labor. In the evening I attended meetings at

{3} Minutes of the Welsh District Conference, held in the Temperance Hall, Aberdare, South Wales, Sunday May 12, 1867, show the following:

"Present on the Stand – Elders F. D. Richards of the Quorum of the Twelve Apostles; John Parry, President of the Welsh District; Charles W. Penrose, late President of the London Conference; F. C. Anderson, President of the Bristol Conference; Elias Morris, John D. Rees, Richard J. Davies, Barry Wride, and William White, Conference Presidents, and James Boden, Travelling Elder.

At the 11 AM meeting:

"Elder J. Parry read the reports of the North Wales Conference, on behalf of Elder T. P. Green, who was not present, and reported the Conference in good condition. The people in that region were very much prejudiced against the Gospel. Elder Parry said he had travelled through all the Conferences in the District, and the brethren had given a correct statement of their respective fields of labor. They were united with him in carrying out instructions and the local Priesthood were also, as a general thing, doing the best they could. He wished to carry into effect the counsels of those placed over him and desired all to remember that "He that waiteth to be commanded in all things, is a slothful and unprofitable servant", and that if he receiveth a commandment with a doubtful heart, he is damned."

At the 6 PM meeting:

"Elder John Parry addressed the congregation in the Welsh language. Said the principles of the Gospel preached in this Church appeared new to the world, but they were really very ancient, as any student of the Bible might discover. The Gospel contained things pertaining to this life as well as the life to come; it would teach men how to live, what to eat and drink, and all things necessary for their guidance. Men had no right to question the Lord in these things, and He was not going to consult them; but they ought to submit themselves with all their powers to the law of the Lord. ..."

Source: *Millennial Star*, Vol 29, No. 31

Merthyr.

May 17. At Merthyr.

May 19. At Mountain Ash council all day. E. Morris and I preached in the open air to many hundreds of attentive hearers.

May 20. Came to Merthyr.

May 21. I went to Monmouth Conference to visit the branches. At Tredegar Branch with B. Wride.

May 22. At Victoria, preaching with B. Wride.

May 23. At Blaena, preaching.

May 24. At Rhymney, preaching.

May 25. Came to Merthyr, 5 miles, and back to Rhymney. George F. Gibbs was here for a few days on his way to Liverpool office.

May 26. Attended council at Victoria with B. Wride.

May 27. At Tredegar, visiting the Saints. In the evening I attended a concert at Victoria.

May 28. Came home to Merthyr.

May 29. I received a letter from Abel Evans' family. Wrote a letter to Pres. B. Young, Jr. and others.

May 30. At Merthyr. Sent news to James Moyle and Edward L. Parry in Utah, and went to Cwmbach Saints meeting, and visited William Gibbs⁴, who had his jaw bone broken in the works.

May 31. Came to Merthyr with E. Morris and G. F. Gibbs.

June 1. At Merthyr. Gibbs left for Liverpool office.

June 2. I went with E. Morris to Cwm Rhondda District council. We preached out of doors. Very good hearing. Better hearing by preaching out than I ever witnessed before as a general thing all through the country.

June 3. Came over the mountains to home, 10 or 12 miles. Called at Mardir Farm. Some of the family are Saints and are going to emigrate this season to the Valley.

June 4. I went to visit brother William Morgan⁵ and family, Dowlais branch, before

[4] William Gibbs was a brother to George F. Gibbs, a son of George D. Gibbs, and Ellen Phillips of Haverfordwest.

[5] William Morgan was born in Brecon in 1797, and baptized in 1857. He died in 1878 in Spanish Fork, Utah. In 1867, one of his daughters, Mary Morgan, was living in Scranton, PA.

they left for the United States, as they were starting from Liverpool on the 7th of June.

Also I received the following appointment:

Passenger Broker's

Agent's Appointment

I, Franklin Dewey Richards, carrying on the business of Passage Broker, at Liverpool, do hereby nominate and appoint you, John Parry, 2 Brecon Road, Merthyr Tydvil, in the County of Glamorgan, to act as my Agent and in my behalf in the sale or letting of passages, and otherwise in the business of a Passage Broker, according to the provisions of the Passenger Act, 1855.

F. D. Richards

Liverpool

April 11, 1867

June 5. At my residence writing letters, and sending names to have passage to America on the 21st of June.

June 6. Merthyr Saints meeting.

June 7. Writing, and packing up deceased Abel Evans' clothes to be sent to his family.

June 8. Visiting the Saints and others.

June 9. Took train to Swansea conference. E. Morris was with me. Met John D. Rees and R. J. Davies. We had an excellent meeting.

June 10. We went to Mumbles Head⁶, 4 miles, for a pleasure trip. Preached at the Saints Hall in the evening at Swansea, good attention.

June 11. Took train with J. D. Rees to Neath Branch, both of us preached to the saints.

June 12. We went to Alltwen Branch and to Swansea Saints meeting.

June 13. At Morristown Branch. Held a Saints meeting.

June 14. Swansea Branch council meeting.

June 15. Took train to Carmarthen, 34 miles. Met R. J. Davies, and visited brother Isaac Jones⁷. Took train in the evening to Pencadar Branch.

{6} Mumbles Head is a lighthouse point about 5 miles southwest of Swansea on Swansea Bay.

{7} Isaac Jones was born 18 Aug 1838 in Llanpumpsaint, Carmarthenshire, to Benjamin Jones and Margaret Hughes. His brother, William, was baptized in 1847, and lived in Merthyr Tydfil. William was in Carmarthen in 1848 and 1849, serving as a missionary.

June 16, Sunday. Here we held a council and Saints meeting, and preached in the open air to lot of the sectarians, who gave some account of our meetings in the newspaper afterwards, but not favorable.

June 17, Monday. We came to Carmarthen, preached on the street. Two of the Justices of the Peace were in the crowd.

June 18. Came to WaenGalch Branch. Preached in brother Owens' house.

June 19. Traveled to Kidwelly. Both of us preached on the street to very civil hearers. Slept at Brother Evans⁸, blacksmith.

June 20. Visited Mr. Fisher⁹, farmer. From there to Waen Faglan Branch. Preached in the open air, good hearing, many sectarians.

June 21. Traveled to Llanelly Branch, held a meeting in the evening.

June 22. Took train to New Milford. R. J. Davies was with me. Stayed at W. White, president of Pembrokeshire Conference.

June 23, Sunday. Bro. White took us in his carriage to Sutton, where we held the conference. Had a very good meeting, but not any of the World came to meeting. Returned to White's.

June 24. We visited Pembroke Dock, where there are 1600 men working for the Government, making vessels of war. The first iron clad that was ever made in Wales was made here. We saw it, it was not quite finished. It was 325 feet long, the cover on the skeleton frame of iron, was three quarters of an inch of iron plate, then 7 inches of oak, afterwards six inches of Rod Iron plate.

We preached in the evening at Bro. Davies' house, New Milford.

June 25. We went to Freystrop Branch, and preached in the open air.

June 26. We went in Bro. Purser's¹⁰ boat to his home, 4 miles, and preached in the open air, then he took us back.

June 27. Took train to Haverfordwest. After visiting the Saints, took train to

{8} James Evans, a blacksmith, was born in Kidwelly about 1838. He was still living in Kidwelly, at Monk's Ford, at the time of the 1881 Census.

{9} This is probably John Fisher, farmer, born about 1817 in Kidwelly. He was still in Kidwelly in 1881, living on Causeway St., according to the 1881 Census.

{10} Francis Purser was born 3 Nov 1816 in Cosheston, Pembroke, Wales. He was baptized in 1849, and emigrated to Utah about 1868. Cosheston, or as indicated on some early maps, Bosheston, is about four miles from Frystrop on an inlet from the Bristol Channel.

Whitland Station, and stayed with Br. and Sister Isaac¹¹.

June 28. Took train to Llanelly, stayed at John Thomas's.¹²

June 29. At Llanelly visiting the saints.

June 30, Sunday. Conference at Llanelly, R. J. Davies, president. John D. Rees came here. Good meetings, especially in the evening.

July 1. Took train with J. D. Rees to Swansea. Held a meeting with the saints.

July 2. We went to Neath Branch to hold meeting.

July 3. We went to Alltwn Branch Saints meeting.

July 4. We went to Ystalafera Branch Saints meeting.

July 5. Swansea Council meeting. Called John Davies, tailor and draper, to preside over the Branch.

July 6. At Swansea visiting the Saints.

July 7, Sunday. To Neath council for that District, good times.

July 8. We went to Pyle Branch, held a meeting.

July 9. Took train to Cardiff. J. D. Rees came with me.

July 10. At Cardiff Saints meeting. I received a letter from Apostle F. D. Richards.

July 11. At Cardiff visiting the saints and the sick.

July 13. J. D. Rees went back, and I went to Rhymney on the train. Stayed with Barry Wride.

July 14, Sunday. Monmouthshire Conference held in Tredegar. E. Morris met us here. Good meetings, the saints attended well.

July 15. Went with B. Wride to Rhymney Branch meeting at James Edwards.

July 16. We went to Nantyglo and preached to the Saints.

July 17. We preached in the upper part of the Branch at Jones's.

July 18. At Victoria Branch, preaching to the Saints.

July 19. We came to Tredegar and preached to the Saints, which was the desire of brother Wride.

July 20. Came to my residence place, Merthyr.

{11} Rees Isaac, born in 1796 in Llangain, Carmarthenshire, was baptized in 1853. Two of his sons, Benjamin and John Phillip, had emigrated to Utah by 1860. He died 22 May 1868 in Wales.

{12} John Thomas, christened 23 Aug 1831 in Llanelly, was the son of Rowland Thomas and Elizabeth Griffin. His sister, Sarah, married John Williams in 1853 in Llanelly, and emigrated to Spanish Fork, Utah. As late as 1881 (Census) he was still living in Llanelly.

July 21, Sunday. Went with E. Morris to Aberdare District Council. Cut out some unworthy members, and had excellent meetings.

July 22. At Aberdare. Intended to preach in the open air, but the rain came in torrents and stopped us.

July 23. We went to Llanfabon, preached in the open air.

July 24. At Mountain Ash, preached to the Saints.

July 25. At Cwmbach Branch meeting.

July 26. Came to Aberdare to visit the clerk of this Conference. Received a letter from Apostle F. D. Richards.

Came to Merthyr. Received a letter from my stepmother from home stating that my family were all well except my father who has been very sick, and as he thought that he was going to depart this life, he called all his children and their children and blessed them. He also pronounced a blessing on me, although far from him. He later revived and became a little better, and was able to get out of his bed.

July 27. Writing and reading the news from Utah, which was sent us from the Liverpool office.

July 28, Sunday. Attended meetings at Merthyr with E. Morris.

July 29. At Merthyr. Wrote a letter to my family with a ribbon inside of it.

July 30. At Merthyr. Nephi Pratt¹³ and John S. Lewis¹⁴ came from Zion. They arrived here last night, and are to travel in the District. I went with Br. Pratt to Swansea to get him a suit of clothes.

July 31. We stopped at Swansea to witness a sham fight where there were 3 or 4 thousand militiamen, and likely 30 thousand people in all. I came to Merthyr in the evening.

August 1. At Merthyr. Attended Saints meeting.

August 2. At Merthyr, writing and reading.

{13} Nephi Pratt, a son of Parley P. Pratt and Belinda Marden, was born 1 Jan 1846 in Nauvoo, Illinois. He married Hannah Phillips of Dowlais, Glamorgan, Wales in 1871 after his return from his mission, and settled in Fillmore, Millard, Utah, later moving to Salt Lake City.

{14} John Saunders Lewis was born 14 Nov 1835 in Bedwelty, Monmouth, Wales. He joined the Church in Wales, and emigrated to Utah before 1860. After his mission to Wales, he returned to Salt Lake City, where he married Emma Agnes Price on 9 Sep 1872. He died in Salt Lake City on 17 May 1893.

August 3. Took train to Cardiff. Met Apostle F. D. Richards and W. B. Preston¹⁵ from Liverpool, and several other Elders from other parts.

August 4, Sunday. Conference at Cardiff; the following Elders were present: From the Valley, or Zion, Apostle F. D. Richards, Elder W. B. Preston from Liverpool Office, John Parry, president of District, Presidents of Conferences: Elias Morris, John D. Rees, Richard J. Davies, Barry Wride, Joseph Lawson¹⁶, and Frederick Anderson. Traveling Elders: Nephi Pratt and John S. Lewis. Local Elders: David Rees¹⁷ and James Boden¹⁸. Good times, and good instructions by Apostle Richards and others. The minutes have been sent to the *Millennial Star*¹⁹.

August 5. Apostle F. D. Richards, W. B. Preston, and I came by train to Merthyr.

August 6. The above brethren took the train from here to Liverpool.

August 7. I went to Aberdare Saints meeting. Here R. J. Davies and J. D. Rees met me on their way from Conference.

August 8. Came to Merthyr, accompanied by the above brethren. We preached in the Saints Hall.

August 9. The Brethren took the train to Swansea. I wrote a letter to my stepmother, and sent a ribbon in it as a token of respect for her careful conduct to my father

{15} William Bowker Preston was born 24 Nov 1830 in Bedford County, Virginia, and joined the Church in 1857. He was living in Logan, Utah at the time of his call to serve in the European Mission. He was later sustained as Presiding Bishop of the Church in April 1884 and released due to ill health in December 1907.

{16} Joseph Lawson was born 9 Dec 1824, Isle of Man, England. He first came to Utah in 1854 in the Bishop Hogland company. He later returned to England as a missionary from 1866 to 1869, where he assisted in bringing immigrants to Utah from Liverpool.

{17} David Rees was born in Nantiglo, Monmouthshire, in 1819, and remained in the Glamorganshire area until some time after 1868. He was called to represent the Aberdare Conference at the Glamorganshire conference held in Cardiff, August 4, 1867 (*Millennial Star*, Vol. 29, No. 45, Nov. 9, 1867, p. 716) He then emigrated and died in Pennsylvania in 1876.

{18} James Boden was born in Glamorganshire, and baptized in 1848. He and his family emigrated from South Wales in 1868. James contracted mountain fever and died just as they entered the Valley. His wife, Annorah, settled in Box Elder County, where she made and sold candy. (Source: Daughters of Utah Pioneers, *Our Pioneer Heritage*, vol. 16)

{19} Those minutes reported the following:

"Elder John Parry said he was glad to meet in Conference with the Saints, and was satisfied with the reports given by the brethren; that he had travelled through the Conferences in South Wales, and that they were in a similarly good condition as this was stated to be, was satisfied that most of the Saints in Wales were doing about as well as they knew how, testified that those who paid their Tithing were better off generally, both in temporal and spiritual things, than those who excused themselves from this duty, and hoped the Welsh Saints would continue to improve, as there was plenty of room for improvement."

Millennial Star, vol 29, No. 45, November 7, 1867, p. 716.

while sick.

August 10. Writing the minutes of the Conference to the Star (*Millennial Star*).

August 11. Council for the District at Merthyr. I preached afternoon and night.

August 12. At Merthyr, writing a letter to the States. I sent newspapers and some fringe to my wife, and news to my brother, William.

August 13. At Merthyr, reading and writing.

August 14. Writing my Journal (this book).

August 15. At Merthyr. Barry Wride visited me and we attended Saints meeting. This week I wrote a letter to be published in the Star on the general condition of the District²⁰.

August 16. At Merthyr. Elders B. Wride, Morris, Pratt, and Lewis were here.

August 17. At Merthyr. Received a letter from my father, stating that he was better than he had been, but not able to get out of bed. He said my wife and children were all well. Also he sent me the following song (dated July 15, 1867, Salt Lake City):

[20] A portion of that letter, written August 13, 1867, is as follows:

"The Saints in this district are mostly of the working class, and poor, consequently not able to comply with the call of the Lord to come out of Babylon; but the Lord does not tempt man by requiring him to do that which he is not able, but always provides a way by which man may fulfill his requirements; giving us counsel, instruction, and wisdom, by complying with which the Saints will be able to emancipate themselves from the bondage and oppression of Babylon; even by abstaining from forbidden drinks and other Gentile habits, which shorten man's precious days upon the earth. By so doing, the Saints, on an average at least, could save sixpence per week; this, in eight years, would amount to near ten guineas, which, according to the present costs of going to meet the assistance which comes from the Valleys, would be enough to emigrate every soul that practiced it. Yet we have good and faithful Elders that have been in the Church since the work began in Wales, but I am glad to say that they do not now neglect the Individual Emigration Fund; it increases more than I ever saw it before; some put in 20 pounds, 30 pounds, and 40 pounds at a time; neither do they neglect other funds, such as Poor and Mission Funds and Tithing. The people are very good, yet there is room to improve, which I hope, they will do, as they have come, most of them, to the knowledge that whatever a man will sow, whether temporal or spiritual things, that he will also reap.

I am glad to say that all the missionaries observe the Word of Wisdom to a great degree. Tobacco and strong drinks are not known among us; some abstain from tea and coffee also, and many of the Saints follow in the same path.

We are diligent in preaching out of doors throughout the district, and all those that are engaged in it feel first-rate. The Lord blesses them abundantly with the spirit of their office, and the people pay better attention than they have done for many years. When I was here before, previous to my emigrating, we used to be stoned and mobbed from one town to another, but a great many confess now that if there is a true religion the Saints have it, if the Scriptures are true."

Millennial Star, vol. 29, No. 38, September 7, 1867, p 574.

O Zion the envy and dread of the world,
Arise in thy glory with banners unfurled.
While Brigham and Heber and Daniel preside,
Thou'lt break down the nations and humble their pride.
The lion, the eagle, to thee they must bow,
And thus thou shalt govern with smiles on thy brow.
Thy law to all people on earth thou shalt send,
The tribes of all nations to that they must bend.

O Zion, perfection of beauty thou art,
Be valiant and faithful and act well thy part.
Though hell should boil over, thou, Zion, should sing
For soon thou shalt flourish and reign with thy king.
On tops of the mountains thine ensign I see,
Inviting all nations to come unto thee.
All people that faileth of coming to thee
Must needs take up armor, for war they shall see.

In splendid apparel fair Zion will shine,
The gold and the treasures of Nations are thine,
Thy greatness and splendor all people will see,
A terror to Nations, I know thou shalt be.
Then courage take, Zion, thou pure in heart.
God will not forsake thee, nor from thee depart.
Ere long thou shalt triumph and conquer the world,
And kings from their thrones by the saints shall be hurled.

O Zion, O Zion, how fair thou must be,
That God should prepare a great feast unto thee,
When Saints of all nations and ages will be
Announcing the great and grand jubilee.
That stone from the mountain is coming to note,

Affecting that image that Daniel out sought,
The toes of the image feel the weight of the stone,
In crushing the sinews, the marrow and bone.

Proud daughter of Babylon, thou once was so great
Thy woes and thy sorrows they will be complete,
For Joseph the Prophet and Hyrum, thou'st slain,
For this thou shalt suffer sore trouble and pain.
Though once thou wast lifted as unto the skies,
But now, thy proud eagle, he groans and he dies.
Thy sun will soon set, to be risen no more,
And thou'll be left helpless to welter in gore.

O Zion, O Zion, prepare for thy journey,
And get thyself ready to go to Missouri.
The Lord is preparing the way we all know
For Saints, and not sinners, for they shall not go.
How glorious the prospects the Saints have in view,
The ten tribes of Israel will soon visit you.
Your Lord is returning, your foes to subdue.
So, therefore take courage, I bid you adieu.

August 18. I went to Mountain Ash Branch to the council for that District, and had good times. Much of the spirit of the Lord in the meetings.

August 19. Came to Merthyr, and called at Rees Williams, Esq., who is a saint in name.

August 20. At Merthyr transacting business with the Liverpool office and preaching at Gellideg.

August 21. At Aberdare with E. Morris and N. Pratt, preaching at a meeting.

August 22. At Merthyr. This day I wrote the following letter to a brother who was very wealthy, as he gave his daughter on her wedding day, 25,000 dollars:

2 Brecon Road, Merthyr, Wales

August 22, 1867

Rees Williams, Esq.

Dear Brother,

I avail myself of this opportunity of writing a few lines on doctrine to you, as I consider it my duty to do, especially as you are residing in this district, in order to inform them what the Lord requires of their hands. By so doing fulfill the counsel of the Savior to his servants, even to feed his sheep with knowledge and understanding. Therefore by so doing we feel free toward God and our Brethren. And inasmuch as you are one of the sheep of the fold of Israel, I shall make free with you to counsel and instruct you in the path of duty and righteousness. As the Lord requires every branch which is grafted into him to bear forth fruit, or in other words, he has called men to his vineyard to labor, and that he will reward every man according to his work.

And he that worketh shall eat of the hidden manna, or of the bread which cometh forth from heaven. Consequently it is one of the greatest blessings that the Lord could confer upon man, viz. to give him a privilege of helping to bring about his purposes, even the salvation of the children of men, and by so doing working out his own at the same time.

This principle was the foundation of the exaltation of all the Prophets and even the Son himself, as he valiantly accepted of it and said, "thy will be done and not mine." Therefore he became the Captain of our salvation, whom we are called to follow in his footsteps. For unto such are the promises to inherit thrones, principalities, and eternal lives in the Kingdom of God.

And as the time has come in very deed for the Lord to establish his Kingdom literally upon the Earth, and never more to be thrown down. And the Savior said that it would not come by waiting for it, but it will by building of it up.

Consequently, there are varieties of work to do, to accomplish such a great and marvelous object. And indeed I would consider it a sin against your soul if we would not arrange some work for you to do, being that you are a candidate for to work out your salvation in the Kingdom of our God, as well as ourselves.

And as we are many members, there are also several callings,

some to preside and publish and others to preach the Gospel, and others to stay at home to build Temples, and temporal duties. One is as essential as another, and every one of us is expected to use the talents with which he has been entrusted, to the advancement of the Kingdom of God, and the salvation of His people Israel, especially their deliverance from Babylon, that they may not partake of her sins nor receive of her plagues, for in one day her plagues shall come, even death, mourning, and famine.

Therefore, being that the Lord has entrusted you with great amounts of temporal talents, it is necessary that we should counsel and instruct you to assist in the temporal department of the great work.

That is to contribute a couple of hundreds of pounds (viz. \$1000) for the gathering of the Lord's poor, and as much more as you have faith to do, even to the emigration funds, as you could not put them to a better use, which should be considered a great privilege. And if you will not consider it so now, you will see in the time when you will, and bless the Lord for this counsel even in eternity, if you will comply therewith. For whatever will be done to the least of these my brethren, says Jesus the great Judge, you have done it unto me. Therefore come ye blessed of my Father, inherit the kingdom. And even if one should fail to attain to the fullness of Salvation, such deed would be rewarded in the great day of Judgment.

As the Savior taught the principle to the Jews, by counseling them to make unto themselves friends with the mammon of unrighteousness, so that when you fail, that they, his disciples, may receive you into his eternal habitation.

I also wish to bring to your memory that the Lord calls for tithes as well as offerings from his people. Expecting that you would continue in well-doing as you commenced last year, which was accepted and recorded to your credit. Hoping that you will not forget this duty, either, as the promise is to those that will do so, to be able to stand in the day of burning.

And I do not know of any better way for a gentleman of your standing to do than to comply with the above requirements so that the lamp of life may abide with you and, I may add, that is the only way, in as much as you do not come forward to face the battle. And if you would like to keep it secret, it can be done, only to Apostle Richards and the Recorders.

I will now conclude my remarks. Praying the Lord to save you in his Kingdom.

I remain your brother in the Gospel of Peace.

John Parry

(Apostle F. D. Richards counseled me to write the above in my journal.)

August 23. At Merthyr, writing, reading and visiting the Saints.

August 24. At Merthyr.

August 25, Sunday. Took train 18 miles to Cwm Sebra, held meetings twice.

August 26. Cwm Sebra. Preaching in the open air to a large congregation.

August 27. Came to Merthyr. Wrote a letter to Apostle Richards and to others.

August 28. At Dowlais, preaching to the Saints.

August 29. At Merthyr Saints meeting.

August 30. At Merthyr. Received a letter from Apostle Richards stating that he could not come to visit us at present.

August 31. At Merthyr, making accounts with E. Morris, President of this Conference.

September 1. Went to Aberdare and preached at the Hall.

September 2. At Merthyr. Wrote a letter to my father. B. Wride, and J. S. Lewis came to visit me.

September 3. At Merthyr preparing to go to North Wales.

September 4. Went with J. S. Lewis to Troedyrhew to visit the Saints.

September 5. At Merthyr, preaching in the Saints meeting.

September 6. Took train to Shrewsbury. Stayed 3 hours to inquire about some relations, but could not find any. Some were dead, and others went to London to reside.

From here, J. S. Lewis and I went by train to Wrexham. Stopped at a Temperance Hotel. Called at my wife's sister's, they are not Saints.

September 7. We went to Rhosllanerchrugog to visit some Saints, then came back to Wrexham and took the train to Chester, and then to Bagillt. Met Brother Gibbs from Liverpool office, and T. P. Green, the president of the Conference, and others. We have traveled 180 miles from Merthyr.

September 8. Held a Conference for the North Wales at the Kings Arms Club Room. Good times, Saints feeling first rate.

September 9. S. Gibbs, J. S. Lewis, and I preached at Flint to a crowded house.

September 10. We went to Mold, visited my relations on mother's side²¹. They gave us a very favorable welcome, though they are not in the Church. We then visited some saints.

September 11. We went and called at my cousin, Thomas Parry²², who received us very kindly. From here we went a few miles, and called at my cousin, John Roberts²³, who also was very kind and believed our testimony. Then we went to Brother Thomas Jones' and stayed all night. Held a meeting.

September 12. We went to Cefn Mawr, preached at John Roberts', and slept here.

September 13. We went to Sister Griffiths and from here to my cousin Bernard Roberts²⁴, and to Edwin Price, a Saint, to sleep, a distance of about 12 miles.

September 14. We went to Mold, called and got dinner with my cousin who keeps an Inn. Had a good welcome. Slept at a Temperance, Mold.

September 15, Sunday. Went to Buckley to meetings. Had good times and came to Mold to sleep.

September 16. Went to Flint, preached at Margaret Conway's²⁵.

September 17. At Bagillt preaching at T. P. Green's.

September 18. I went to Newmarket and visited the Saints.

September 19. I went to Denbigh, met the brethren on the way. They were J. S. Lewis, and A. W. Carlson, from the Liverpool Office, who came with us through North Wales for the sake of his health, at the request of President F. D. Richards.

September 20. The above brethren and I went from Denbigh to St George to my cousin Edward Parry, who gave us a great welcome. We stayed here all night.

[21] As of the 1881 Census, there were two Williams families living in Mold with ages that might fit this family: Edward Williams, 57, lead miner, born Gwernaffield, and his wife Anne, 61, born Gwernaffield; and Thomas Williams, 57, lime burner, born Gwernaffield, and his wife Elizabeth, 56, born Gwernaffield. We do not know that these are the relatives reported by John Parry.

[22] 1881 Welsh Census records show a Thomas Parry, age 50, born in Mold, living at 90 High St., Mold, with his wife Elizabeth, age 54. There is also a Thomas Parry, age 75, born in Newmarket, living at Cross Row, Leeswood, Mold, with his wife, Sarah, age 74, born in Nerquis.

[23] John Roberts was the son of Edward Roberts and Ann Parry, a daughter of Bernard Parry and his second wife, Dorothy Jones. He was christened 5 November 1831 in Mold. He was still living in Mold in 1881, at Cae Ucha farm with his wife and nine children, and working in the lead mines.

[24] Bernard Roberts was a son of Edward Roberts and Ann Parry, a daughter of Bernard Parry and Dorothy Jones.

[25] There was a Margaret Conway still living in Flint in 1881, with her husband, Henry, and son David. Whether this is the right Margaret Conway is uncertain, since she was listed as age 37 in 1881, which means she would have been 23 at the time of John Parry's mission.

September 21. We went to see Rhyl and from here to Rhuddlan for Sunday meetings.

September 22. At Rhuddlan, good times. A few scattered Saints came together at Michael Parry's house.

September 23. Took train, and went to Llandudno. Came to Pensarn to John Roberts, president of the branch. After talking for a long time, went to Conway to sleep at a Temperance House.

September 24. We took the train to Bangor, and went to see the Britannia Tubular Bridge, and the Menai Suspension Bridge. Then we walked 8 miles to the town of Caernarvon. We could not find any Saints, they had apostatized. Took lodgings in a Temperance Hotel after visiting the old Castle²⁶ which stands on several acres of ground.

(Ed. Note: John Parry's Journal ends with the September 24, 1867 date. The events of the remainder of his stay in Wales have been pieced together from available documents.)

John Parry continued to tour the more northerly areas of the Mission District until late November. He visited the Saints in Cardiff on November 23, and continued to tour the South Wales areas through December, much of the time accompanied by Elder Nephi Pratt.²⁷ He returned to Merthyr Tydfil on the 10th of December.

[26] Caernarvon Castle, still standing, is the site of the investitures of several of the Princes of Wales, including Prince Charles. It was built in the 12th century by King Edward II as one of a string of castles along the Welsh north and east coasts.

[27] Nephi Pratt describes this tour in a letter printed in the *Millennial Star*, Vol 30, No. 1, January 4, 1868.

"... On the 23d of November, President John Parry paid us a visit in Cardiff for the first time since our Conference, being busy in other parts of the District; his presence among us caused great rejoicing and his teachings the following Sunday were of the most excellent kind, awakening the Saints into a more realizing sense of their duties, and also causing new life to spring up from the half-smothered embers of the spirit of truth; which, like the fire upon the hearth, if not stirred up and fed with new fuel, will in time, go out. After a few days stay with us there, he bid them farewell for a short season, also Brother E. Morris and myself, Bro. Morris going into another portion of the Conference, and Brother Parry and myself making our way towards Brother Barry Wride's Conference. This was a privilege that I little expected, to travel in company with our beloved President Parry, to hear his splendid instructions, and bask in the sunshine of inspiration which flowed from his lips like rivers of living waters, causing every one under the sound of his voice to rejoice. Such has been my privilege of late, for which I thank my Heavenly Father. We found Brother Barry Wride in the enjoyment of good health and spirits, and the next day (Sunday Dec. 1) the Saints met in Tredegar, and I was called to address them, which I did very briefly, after which Brother Parry spoke, with all the power of his high and holy calling resting upon him, that day passing with joy to the Saints. During the week we held meetings every night but Saturday at the following places: Rhymney, Tredegar, Victoria, and Blaina, having splendid times, the Saints feeling very lively, and making new determinations to help build up the Kingdom of God with more vigor."

On December 18, 1867, he wrote from Aberdare to Apostle Franklin D. Richards:

"Dear Brother: – Feeling it a privilege, as well as duty, to write a few lines to you, hoping and trusting that you have fully recovered your usual state of health, I am glad to say that of late I enjoy the best of health.

Since I wrote to you from Cardiff, I have visited Elder B. Wride's Conference; took Brother Pratt with me, that he might have more chance to improve, and he does greatly. We had an excellent time in the above Conference; the Lord blessed us abundantly with His Spirit.

One night, in a meeting, a Sister spoke by the spirit of Prophecy (while the Spirit of the Lord was mightily in the meeting), which contained a portion of your Editorial almost word for word, where it says that the time would soon come when they would hunt for an Elder from shore to shore to baptize them, etc. It was so pointed that some of the Saints, after the Star came out, went to her and asked her if she had seen the Star before it came out, etc. We left the Conference in an excellent feeling.

This week I am with Elder E. Morris, in this neighborhood. We confirmed five persons on Sunday, and shall confirm one tonight. Two or three are expecting to be baptized very soon at Mountain Ash Branch.

I flatter myself that the District is in an excellent condition – as good as I could expect it to be. I have received a letter from Elders R. J. Davies and W. White, stating that they have baptized several since I was with them lately.

We intend to have all the Conferences on the Credit List by the end of this quarter, and I do hope to be able to square off the remainder of the other accounts the beginning of this coming year.

I have written to Elder John S. Lewis to come down here for a short time as soon as he can get the Conference business settled up, which he will have accomplished by the end of next week, as he has a great many relations in this part of Wales, whom he wishes to preach to.

I some time ago made a promise to all the boys that they

should have a concert on Christmas Day if they would get the book debt cleared off by the end of this quarter, consequently during the holidays we intend to have a concert in each Conference for the benefit of the Elders. If we do not have entertainments among the Saints they will go elsewhere to spend their time and means. We are to have one at Merthyr on New Year's Day, to raise means for a gravestone to put on Brother Abel Evans' grave. And if you would be pleased to suggest some inscription different to the usual form, we should be very thankful.

In my travels I found many poor Saint's children destitute of clothing and shoes. I am, therefore, going to take it in hand to see what influence we can get with those that have more clothes than they know what they can do with, also, to swell the poor funds, and get the Priesthood to see that the poor are clad, etc.

If you observe anything disagreeable to your mind in the above, in any way or shape, a correction will be thankfully received and complied with.

Elder E. Morris joins me in kind love and regard to you, and all the brethren at the office."²⁸

John's father died in Salt Lake City on 13 January 1868. The following obituary was placed in the *Millennial Star* by John Parry, Jr.:

"DIED: PARRY – at Salt Lake City, on 13th of January, Elder John Parry, sen., in full faith of the Gospel of Jesus Christ. He was born at Newmarket, Flintshire, Wales, on 10 February 1789. He was a Baptist preacher for upwards of 30 years, 10 of which he advocated the doctrine of the Campbellites, being the first person in Wales who adopted their views. When the fullness of the everlasting gospel was presented to him by the Latter-day Saints, he received it with great joy, and was baptized in the River Mersey by Elder Thomas Wilson on 12 September 1846. In the following month he was ordained an Elder under the hands of Apostle John Taylor. In the following spring he was sent to preach the Gospel in Wales, where he met with great opposition; nevertheless, many

[28] Source: *Millennial Star*, vol 30, No. 1, Jan 4, 1868.

of his relatives and former religious brethren were led to embrace the Gospel. In February 1849 he, with his wife and son, Caleb, emigrated to America. He arrived safely in Salt Lake City in the fall of the same year with his son Caleb, his wife having died at Council Bluffs. He was shortly afterwards called to act as a member of the High Council; which position he filled, with honor, until disqualified for the office by old age. In the meantime he had married a wife and reared up a young family. He has left a wife, six sons and two daughters, who are all residing in the Utah Territory, and are members of the Church."²⁹

In April 1868, John Parry wrote to the *Millennial Star*:

"We baptized four at the Swansea Conference, and I do not have a meeting without confirming two or three more, which causes great talk among the people, and many confess that they have, in their ignorance, been opposing the Latter-day Saints, but that they now see that the Saints are in possession of knowledge that no other people have. The President of the Merthyr Branch tells me that he could baptize many hundreds if we could promise to take them to Utah. Indeed, the talk of the gathering is the most effectual sermon that has been sounded in the ears of this generation. It causes our halls, as a general thing, to be too small to hold the congregations. The Saints talk of emigrating en masse, and many outsiders are inquiring whether they may go with us, some to the States, and others to Utah."

On Sunday, April 19, 1868, Elder Parry attended the Welsh District Conference at the Temperance Hall, Merthyr Tydfil. Also in attendance were: President Franklin D. Richards, President of the European Mission; Charles W. Penrose, from the *Millennial Star* office; Elias Morris, J. D. Rees, R. J. Davies, Barry Wride, W. White, and J. Lawson, Presidents of Conferences.

On Saturday, June 20, 1868, he was released from his mission to return to Utah. He left Liverpool on June 30, 1868 on the steamship *Minnesota*³⁰, with a company of 534

[29] *ibid.*, vol 30, No. 13, p 208.

[30] The *Minnesota* was a single-screw steamship, built in 1866 by Palmer's Shipbuilding and Iron Co., at Newcastle, England. She was commanded by Captain James Price on this, her first voyage to carry Saints from Liverpool, England to New York City. Source: Sonne, Conway B., *Ships, Saints, and Mariners*, University of Utah Press, 1987.

Saints. He was appointed President of this Company, with Elders Ezra J. Clarke³¹ and Zebulon Jacobs³² as counselors. On July 1, between Liverpool and Ireland, he wrote to President Richards the following:

“Dear Brother, – I am glad to inform you that we are all well, and the aged wish to inform their friends that they feel first rate, and thankful that they are so far on their journey towards Zion. Many inquire of me, “When are we going to be sick,” etc. as we have not the slightest sign of it yet.

We have divided the Saints into four general departments, and have set the following Elders to preside over them: William Grant, George Hunter, Almon Robinson³³, and Joseph Granger, and subdivided them into 11 wards, with native Elders to preside over them.

Elders Clark and Jacobs are helping me to make all comfortable as far as we can, and everything is going on very satisfactory on the ship. The captain and officers are very kind and agreeable. We shall see for the few things that have gone down to the hold after we pass Queenstown, which we expect to reach about 1 or 2 PM.

The doctor is a very agreeable gentleman, and seems to take a great interest in our welfare. The Captain gave our families the liberty to go on the upper middle deck, so that they may have all the fresh air they have a mind, which is very desirable. We expect many passengers on board from Queenstown. The weather is very agreeable, and all is as well as we can wish for, and a great deal better than any of the passengers expected.

I do not know of anything else that we want to mention, but please accept of our best love and respects for your kind attention and

{31} Ezra James Clark, son of Ezra T. and Mary Stevenson Clark, was born in March 1846 in Montrose, Iowa. He was called to serve a mission to England from 1865 to 1868, and died in Fonda, NY on 14 July 1868, on the return trip from England.

{32} Zebulon William Jacobs was born 2 Jan 1842 in Nauvoo, Illinois to Henry Bailey Jacobs and Zina Huntington Jacobs. He married Frances Woods Carrington 17 March 1866, just prior to being called to serve in the British Mission. Following his mission, he returned to Salt Lake City, where he died in 1914.

{33} Almon Robinson (or Robison) was born in Crete, Illinois, 15 May 1845. Following his return from his mission in 1868, he married and settled in Fillmore, Utah, where he died in 1919.

care to make us comfortable, and I can assure you the Saints feel to say a hearty amen.

I remain, in connection with Elders Kimball, Clark, Jacobs, and Robison, who have charge of the Saints, your faithful brother in the gospel."³⁴

The company arrived in New York City on July 12, and went by train to Laramie, Wyoming, where they arrived July 22, 1868.³⁵ They arrived in Salt Lake in mid August, probably in the John R. Murdock Company, consisting of 600 people in 50 wagons³⁶.

[34] *Millennial Star*, Saturday, July 11, 1868, p 442

[35] Jensen, Andrew, *LDS Church Chronology*, 1887.

[36] In March of 1868, Bishop Edward Hunter, presiding Bishop of the Church and president of the Perpetual Emigrating Fund, received a letter from President Brigham Young, who asked that additional care be taken of the pioneers arriving in 1868. Basically, that letter proposed that 500 teams be sent to the western terminus of the Union Pacific Railroad that summer to transport arriving Saints. These teams were to be equipped with sufficient food (flour, beef, dried fruit, bacon, cheese, etc.) to provide for the emigrants. The terminuses for these trains were Laramie, Wyoming in July and Benton, Wyoming in September.

Two other wagon trains left Laramie at about the same time as the Murdock Company, the Joseph Rawlins Company and the Horace D. Haight Company. However, the size and timing of these Companies probably precludes John Parry being in them.

Chapter 12

TEMPLE BUILDER

John Parry's activities after his return to Utah have been pieced together from materials written by his family and others familiar with his activities after 1867. Much of the following information has been gleaned from a biography¹ of Harriet Julia Roberts, the wife of John Parry, Jr.

After John Parry's return from his mission he obtained contracts with the railroad in doing the masonry for some of the railroad bridges in northern Utah. When he would come home he would get the money to pay off the men. One month he left nearly \$1000 with his wife and returned to work. That night she heard someone trying to open the side window. She arose, lit the lamp, but the noise did not cease, so she called, "John, get up, someone is trying to get in." The ruse worked, for she heard footsteps receding. The next night she asked two of the neighbors whose husbands were also away to come and stay with her. They brought their little children and, after putting all the children to bed, armed themselves with a policeman's club, an old sword, and an axe, turned off the light and awaited the return of the marauder. As midnight came, they heard the bars of the fence near the side of the house go down and footsteps come toward the window. The three women stood ready for him, but Sister Parry's eldest daughter had also remained awake and listened to all that was going on. She was frightened and she kicked the baby by whom she was laying, and the baby gave a terrible scream that frightened the robber away. The next day John came home with the men to draw their pay.²

Between contracts for the railroad, he also continued to do masonry work for the LDS Church. According to his daughter, Mary Aneron, Brigham Young would frequently drive up to the gate of the family home in Salt Lake City and ask for John by telling her to: "Tell Dada John I need him."

{1} Adams, Armenia J. P., "Harriet Julia Roberts Parry," *The Daughters of Utah's Handcart Pioneers*, A History published by the Logan Camp, Daughters of Utah Pioneers, 1938.

{2} This same story, as told by another daughter, Mary Aneron, varies mainly in the time and locality. According to Mary Aneron, the events occurred during the building of the Salt Lake Temple, and the money was delivered to the Parry home by Brigham Young.

His second son, and last child, John Marari Parry, was born on 24 June 1869, in Salt Lake City.³

In July 1870, John Parry and his family were living in the Salt Lake City 16th Ward, in a home next to his stepmother, Harriet. According to the 1870 Census, his property was valued at \$2000, with personal property of \$200. His wife, and five children age one to 11, were living with him.⁴ The 1874 Gazetteer for Salt Lake City shows John Parry, stonemason, living on 5th West between South Temple and North Temple.

After the railroad work was completed, John Parry obtained contracts to build homes in Sessions' settlement in Davis County. Harriet was again left to manage the home and care for the children.

On May 21, 1877, John Parry was appointed by President Young to be master Mason of the Logan Temple⁵. He gave up two years' contracts at Bountiful to accept the call and immediately went to Logan. When his daughter, Armenia, asked him if he were going to Logan, he answered, "Yes. More than one year ago as I stepped from the train and was walking home, my father, who has been dead many years, walked by my side and said, John, if you are called to work on the temple, you go, and so I am going."

According to Nolan P. Olsen⁶, John Parry left Salt Lake City on August 7, 1877, and assumed his duties in Logan on August 13, 1877. Among those greeting the Parry family in Logan was a cousin, Mary Parry Rowland, who had moved to the area earlier. She was the widow of Job Rowland, an early Welsh emigrant. She and three of her children were still living in Logan in 1880.

With his arrival at the temple, the masonry work was pushed vigorously, with sometimes unsatisfactory results. On September 8, he went before the Cache Valley

{3} John Marari Parry married Annie Barbara Adams in April 1891. He later married Emma Perry. He died 2 February 1929. He was a music teacher in the Logan area.

{4} US Census, Utah, Salt Lake County. The children were listed as: Lovenia (Lavinia), age 11; Marion (Mary Aneron), age 10; Amelia (Armenia), age 7; Sarah (Sarah Celestia), age 4; and John (John Marari), age 1.

{5} At this time, Truman O. Angell was appointed Architect of the Logan Temple; Charles O. Card, superintendent of construction; John Parry, master mason; James Quayle, master mechanic; James A. Leishman, chief clerk of construction; Ralph P. Smith, chief quarryman; Alexander Izatt, superintendent of white rock quarry; and David Lamoreaux, superintendent of the saw mill (Source: Olsen, Nolan P., *Logan Temple, the First 100 Years*).

{6} Olsen, Nolan P., *Logan Temple, The First 100 Years*, Keith W. Watkins & Sons, Inc, Logan, Utah, 1978. Nolan Olsen was Recorder of the Logan Temple for 43 years.

Stake monthly priesthood meeting and explained the problem. A motion was passed to the effect that if competent masons could not be found in the valley, "he be authorized to procure them from other localities, and we sustain them by our faith and means."

Nolan Olsen describes John Parry's work on the temple in the following:

"Brother Parry knew he was building a house of the Lord, and insisted that the workmanship be the best. He inspected each wall daily, and always carried a three-foot crowbar with him. This he inserted in any crack or hole to see if the masonry was solid. One day he gave the bar a quick turn, and a small section of the wall tumbled down. The men got after him for spoiling their good work. Brother Parry just looked at them and smiled, and said: 'Let me tell you something. In a hundred or two hundred years from now, people can look at this building and tell how well we built it. But in that length of time there won't be a living soul who can tell how long it took us to build it. Let's build it so it will stay there; so we can be proud of it, even if it does take a little more time'."

The next Spring, Harriet packed the furniture for the family move to Logan, and on May 20 she took her five children, four girls and one boy, and boarded the train for Logan. Her husband and Brother C. O. Card⁷, who had been at Collinston examining a rock quarry, boarded the same train. When they learned the furniture was on the same train, Harriet and her husband remained at the station to see that it was cared for and sent to the house John had bought. It was an old adobe house on the corner lot of Third North and Third East Streets⁸. Brother Card, whose spring wagon had been taken to the station for him and Brother Parry, took the children to their new home.

Two events that exemplify John Parry's great faith in the power of Priesthood blessings are described by Nolan P. Olsen⁹. In September 1879, Hugh McKay was working on the masonry at the top of the southwest corner of the Temple when he fell through

{7} Charles Ora Card, born in 1839 in New York State, was the Superintendent of Construction for the Logan Temple. Following its completion, he and his family moved to Alberta, Canada, and was instrumental in the founding of Cardston. He later became President of the Alberta Stake (now Cardston, Alberta Stake), and is the father-in-law of President Hugh B. Brown.

{8} This home was located in the Logan 5th Ward, an area encompassed by 6th North, the mountains east of the College, the crest of the bluffs overlooking the Logan River, and 3rd East. The Ward Meeting House was located on the northeast corner of 5th East and 5th North. The original home was long ago demolished.

{9} Op.cit., pp 74, 75.

the scaffolding. "Brothers John Parry and Lorenzo Hansen¹⁰ administered to him before the Doctor arrived. In eleven days he returned to his work at the temple, feeling almost completely recovered."

On August 11, 1883, John Knowles¹¹ of Logan fell more than 50 feet from scaffolding inside the northwest tower. In John Knowles words some two years after the event: "I landed so hard that it bounced my spirit right out of my body. I could see my dead body lying there on the steps. I could hear every word that was said. When my dead body was carried into the office and laid on the couch, Brother John Parry, who had charge of the construction, asked one of the men to get Brother Joshua Salisbury, and 'we will administer to him and send him home'."

"I saw you, Brother Salisbury, fully half a block away, coming up the path from the place where you had been cutting stone for the temple. You came into the office, poured some water out of the pitcher into the basin, washed your face and hands, then combed your hair and whiskers. Then Brother Parry said, 'We will administer to him.' Brother Salisbury, when you said in your prayer, 'In the name of Israel's God, we command you to be made whole,' my spirit entered my body and I opened my eyes. After it was all over, they put me in the buggy and took me home."

The first schooling for the Parry children was done at home, with Harriet teaching them to read and write. One of the practices in early Utah times was for individual wards to provide for the elementary education of their children, and one such school was in the Logan 5th Ward. It was commonly know as the "Parry School", after John's wife, Harriet, and two of his daughters, Mary Aneron and Lavinia, who were teachers.

The 1880 Census of Logan shows the Parry family living on Pine Street (Third East). At home in June of that year were John, his wife Harriet, daughters Armenia and Sarah, and son John Marari. Mary Aneron was away from home, teaching school in Lewiston.

On August 1, 1880, he was appointed to preside over the High Priests Quorum of Cache Stake.¹²

{10} Lorenzo Hansen, a stone mason, was living on Third Street in Logan at the time with his wife Ann. He was about 18 years old when this incident occurred.

{11} John William Knowles, born 4 Nov 1852 in Preston, Lancs., England, was living in Logan by 1880. He was a plasterer when working on the Logan Temple.

{12} Obituary Notice in *Deseret Evening News*, May 23, 1882.

During this period, Mary Aneron and Lavinia opened a millinery shop in Logan, which they maintained until after the death of their father. After Lavinia's marriage to Willard Maughan in 1883, Mary continued to operate this shop for several years.

Two years later, at noon on May 16, 1882, John peacefully passed away, and Harriet was left without her life's companion. According to his daughter, Armenia, his family had never known their parents to quarrel, nor had his children ever heard either of them swear.

His funeral was held Friday, May 19, 1882 in the Logan Tabernacle, with all the temple workers in attendance. Bishop William Hyde¹³ conducted the services and Apostle Moses Thatcher¹⁴ was the speaker. According to the *Deseret Evening News* obituary of May 23, 1882, other speakers were Cache Stake President William B. Preston, Elder Elias Morris, his old mission companion and co-worker from Salt Lake City, and C. O. Card.

The temple history records: "In the performance of his duties on the temple Brother Parry was zealous and faithful and constant at his business. As a man he was upright and honorable in his dealings; in his integrity he was unswerving; and by his uniform consistency he won and retained the confidence and esteem of all who knew him."¹⁵

After his death, his family continued to live in the Logan area, where his daughters and son married people from the Logan area. Lavinia Charlotte married Willard Weston Maughan, a descendant of one of the earliest Mormon families in Cache valley, who, nevertheless, was called a "gentile" by the Parry family, on October 18, 1883. Mary Aneron married Erastus R. Nielsen, who later was Logan City Clerk, December 28, 1895. They subsequently moved to Preston, Idaho. Armenia Julia married John Quincy Adams January 2, 1895, and remained in Logan, living just down the hill from the Logan Temple. Sarah Celestia Harriet married Charles Gloyd Hyde¹⁶ June 12, 1895, and moved to Hyde Park, Utah. John Marari married Annie Barbara Adams in April, 1891.

{13} William Hyde was born in 1847 in Council Bluffs, Iowa, to William and Elizabeth Bullard Hyde. He spent much of his adult life in the Logan and Hyde Park area. He was called from Hyde Park to pre-side over the Logan 5th Ward on Dec. 6, 1874, and held that position until 1907.

{14} Moses Thatcher was born in 1842 in Illinois. He was ordained an Apostle 9 April 1879. He was dropped from the Quorum of the Twelve 6 April 1896, and died 21 Aug 1909 at Logan, Utah.

{15} Olsen, Nolan P., *The Logan Temple*, p. 46

{16} Charles Gloyd Hyde became bishop of the Hyde Park Ward in 1893 and served until 1922.

Harriet Julia, John's widow, continued to live in the family home in Logan, where she augmented family income by "boarding" Logan Temple workers. She also operated a millinery shop during this time, assisted by her daughters. Shortly after the dedication of the Logan Temple in 1884, she was called as a temple worker, and continued to serve there until her death in 1902.

His eldest daughter Lavinia C. P. Maughan died September 1902 and his son John M. Parry died on February 2, 1929. Mary Aneron died October 29, 1938 in Preston, Idaho. Armenia Julia died January 28, 1947 in Logan, Utah. Sarah Celestia Harriet (Hattie) died February 19, 1941 in Hyde Park, Utah.

APPENDIX A

DESCENDANTS OF JOHN PARRY, JR. (to great grandchildren)

JOHN PARRY, JR. (1817–1882) and HARRIET JULIA ROBERTS (1829–1902)

1. Brigham Bernard Parry (1855–1856)
2. Lavinia Charlotte Parry (1857–1902) – Willard W. Maughan
3. Mary Aneron Parry (1859–1938) – Erastus R. Nielsen
 1. Harriet Aneron Nielsen (1889–1930)
 2. John Erastus Nielsen (1891–1940) – Charlotte Keel
 3. Lavere Parry Nielsen (1894–1962) – Elverta Westerberg
LaVoyle Nielsen – Harry A. Bainbridge
Charles Lavere Nielsen – Alice Ruth Talbot
Mary Lucille Nielsen – Gerald Roland Wickberg
Erastus Reese Nielsen – Eva Jeannette Smith
Anna Frances Nielsen – Gene Larsen Webster
Claire Eloise Nielsen – Deil Gabriel Lalande
 4. Claire Inette Nielsen (1897–1977) – Michael E. Wilson
Eber Keith Wilson – Margaret Ford
 5. Francis Wendell Nielsen (1900–1949) – Mary Ferguson
Francis Wendell Nielsen – RaeJean Nielsen
 6. Mary Lavinia Nielsen (1902–1988) – Orvid Ray Cutler
Orvid Ray Cutler, Jr. – Jeanne Davis
Carol Cutler – Frank Q. Sessions, Royal E. Wight
Clair Riley Cutler – Merlene Gilbert, Judith Garcia
4. Armenia Julia Parry (1862–1947) – John Quincy Adams
 1. Armenia Adams (1901–1991) – Don Earl Kenney
 2. Verena Julia Adams (1903–1987)
 3. Harriet Marie Adams (1904–1929)
5. Sarah Celestia Harriet Parry (1866–1941)– Charles G. Hyde
 1. Lavinia Hyde (1896–1954) – Fred Milton Winn
Vernice Winn
Wanda Winn
Sara Edith Winn – Robert Frank Schmitz
Claire Winn (twin)
Carol Winn
 2. Willard Parry Hyde (1899–1968) – Sara Brown Robbins
Charles Robert Hyde – Phyllis Jensen
William Thomas Hyde

- Susan Hyde – Don R. Milner
- Nanette Hyde – Rodney Jim Clark
- 3. Oneita Hyde (1899–1969) – Evander Lee Waite
 - Harriet Joyce Waite – Columbus Lafayette Woods
 - Jean Hyde Waite – Helen Lee Lamb
 - Mary Waite – Ronald Keith Mather
 - Gaila Waite
 - Kenneth Gloyd Waite
- 4. Hattie Hyde (1902–1903)
- 5. Charles Hyde (1902–1903)
- 6. Nettie Hyde (1904–1942) – Dewane Evan Jensen
 - Shirley Ra Jensen
 - Evan Dewane Jensen – Lavinia Ann Nelson
 - Marilyn Jensen – Delmar Obray Price
- 7. Irma Hyde (1908–?)

- 6. John Marari Parry (1869–1929) – Annie Barbara Adams
 - 1. John Foster Parry (1892–1920)
 - Ellen Faye Parry – Ralph L Giddings
 - Annie Gertrude Parry
 - Lloyd Foster Parry – Mae
- John Marari Parry (1869–1929) – #2 Emma Perry
 - 1. Ralph Howard Parry (1903–1971) – Florence Hudson
 - 2. Edwin Lawrence Parry (1904–1970) – Florence J. Nelson
 - Keith Nelson Parry – Ethel Beckstead
 - Mern Darlene Parry – Ronald W. Palmer
 - 3. Lavinia Parry

APPENDIX B

THE PARRY FAMILY OF FLINTSHIRE (Five Generations of Parry's from Edward Parry)

- Edward Parry (1696–1750) – Sydney Roberts (1698–1780)
- Edward Parry (1726–1754) – Elizabeth Tucker (1730–)
Elizabeth Parry (1743–)
- Bernard Parry (1745–1822) – Elizabeth Saunders (1746–1805)
Margaret Parry (1767–1775)
- Edward Parry (1769–1842) – Mary Foulkes (1777–1838)
Mary Parry (1796–1802)
 - Edward Parry (1798–1854) – Mary Griffiths
John Parry (1800–1872) – Mary Morgan (1804)
Thomas Parry (1802) – Sarah Atherton (1807)
 - Mary Parry (1804–1881) – Phillip Davies
Richard Parry (1806) – Emma
 - Elizabeth Parry (1809–1869) – John Parry (1801–1881)
Frances Parry (1810) – John Jones
Henry Parry (1812–1863) – Elizabeth Evans
Bernard Parry (1815–1890) – Margaret Jones (1815)
Ann Parry (1818–1882) – John Jones
 - Robert Parry (1821)
 - Joseph Parry (1825–1911) – Jane Payne (– 1849)
- Bernard Parry (1771–1847) – Mary Jones (1775–)
Ann Parry (1813)
- Thomas Parry (1773–1775)
- Margaret Parry (1778–1850) – Robert Davies
Thomas Davies (1811) – Winifred Parry (1811–1889)
Martha Davies (1821)
- Mary Parry (1778–1848) – John Owens (1774)
Peter Owens (1815)
Anne Owens (1818)
Joseph Owens (1820)
- Elizabeth Parry (1780–1848) – Daniel Griffiths (–1848)
Thomas Parry (1782)
- Joseph Parry (1784–1839) – Jane Jones (1790)
Sarah Parry (1833)
Joseph Parry (1835)
- Sydney Parry (1788–1867) – Edward Evans (1784–1863)
Elizabeth Evans (1807)
Edward Evans (1809)
Thomas Evans (1810)

- Mary Evans (1812)
- John Evans (1816–1817)
- John Evans (1818)
- Bernard Evans (1821)
- Hugh Evans (1823–1884) – Jane Eleanor Roberts (1835)
- Margaret Evans (1825)
- Joseph Evans (1828)
- Anne Evans (1831)
- John Parry (1789–1868) – Mary Williams (1784–1849)
 - Bernard Parry (1809–1841)
 - Elizabeth Parry (1811–1821)
 - Mary Parry (1813–1893) – John Williams (1817–1893)
 - Sarah Parry (1815–1846)
 - John Parry (1817–1882) – Harriet Julia Roberts (1829)
 - William Parry (1820–1893) – Jane Vaughn (1827)
 - Caleb Parry (1823–1871) – Catherine Vaughn Evans
 - – #2 – Harriet Parry (1822–1901)
- Joseph Hyrum Parry (1855–1941) – Parthenia Kessler
- Bernard Llewelyn Parry (1855)
- Louisa Ellen Parry (1857–1935) – Henry Emery (1855)
- Edwin Francis Parry (1860–1935) – Margaret West Smith
- Henry Edward Parry (1862–1949) – Clarissa Blakely
- Bernard Parry (see p.147) – Dorothy Jones (1771)
 - Thomas Parry (1807–1881) – Ellen (1814–1881)
 - John Parry (1837)
 - Llewellyn Parry (1837) – Jane Davis (1844)
 - Jane Parry (1845)
 - Ann Parry (1857)
 - Roberts Parry (1809–1845)
 - Ann Parry (1811–1867) – Edward Roberts
 - John Roberts (1831) – Elizabeth (1842)
 - Barnard Roberts (1835)
 - Margaret Roberts (1836–1875)
- Edward Parry (see p.147) – Elizabeth Rathbone
- Edward Parry (1748–1749)
- William Parry (1748)
- Mary Parry (1729–1731)
- Elizabeth Parry (1730–1737)
- Joseph Parry (1730) – Jane
- Thomas Parry (1735–1808) – Mary Chub (1740–1780)
- Bridget Parry (1762–1786)
- Jane Parry (1764)

Edward Parry (1760–1850) – Mary Jones (1766–1857)
 Mary Parry (1789–1824)
 Elizabeth Parry (1790)
 William Parry (–1809)
 John Parry (1794–1868) – Elizabeth Roberts (1793–1863)
 John Parry (1817–1871) – Sarah Roberts (1813–1881)
 Thomas Parry (1818)
 Edward Parry (1819)
 Thomas Parry (1822–1868)
 William Parry (1824)
 Bernard Parry (1827–1883) – Sarah Owen
 Robert Parry (1828–1829)
 • Jane Parry (1830–1907) – Griffith Roberts (1835–1870)
 David Parry (1833)
 • Edward Parry (1796–1867) – Mary Lloyd (1789–1824)
 Joseph Parry (1817–1818)
 • Edward Lloyd Parry (1818–1906) – Elizabeth Evans (1817)
 Bernard Parry (1819)
 Margaret Parry (1820–1886)
 • Mary Parry (1823–1912) – Job Rowland (1813–1879)
 Sarah Parry (1799–1806)
 Thomas Robert Parry (1801–1886) – Anne Roberts (1803)
 • Bernard Parry (1824–1854) – Ann Deborah Waylett
 • Edward Roberts Parry (1827–1875) – Elin Roberts (1826)
 Elizabeth Parry (1828–1850)
 Sarah Parry (1830–1886) – William X. Jones (1833)
 Mary Parry (1833–1875) – Morgan Jones
 • Ann Parry (1835–1886) – Edward Lloyd Parry (1818)
 Leah Parry (1836–1840)
 Louisa Parry (1840–1849)
 Joseph Roberts Parry (1842–1915) – Magdalena Hirschi
 Leah Parry (1844–1924) – Amos Jones (1837)
 David Roberts Parry (1846–1931) – Margaret Parry Jones
 Emma Parry (1850–1918) – Lucius A. Billings (1846)
 Thomas Parry (1769–1805) – Mary Lucas
 John Parry (1771–1780)
 Mary Parry (1773–1810)
 • John Parry (1777–1825) – Winifred Barker (1769–1853)
 Mary Parry (1796) – Joseph Halsall
 William Parry (1798)
 Margaret Parry (1799) – Thomas Evans
 • John Parry (1801–1881) – Elizabeth Parry (1809–1869)
 Elizabeth Parry (1806–1868) – Joseph Jones
 Sarah Parry (1807) – Mr. Griffiths

Winifred Parry (1811–1889) – Thomas Davies (1811)
Jane Parry (1813–1868) – Thomas Parry (1817–1863)
John Parry (1845–1873)
Thomas Parry (1846–1865)
Winifred Parry (1848–1864)
Peter Parry (1850–1867)
Jane Harriet Parry (1853–1920)
Elizabeth Parry (1778–1782)

Margaret Parry (1737)
Robert Parry (1743–1839) – Mary Nuttall

•*Mentioned in John Parry's Journal*

APPENDIX C

1848 EMIGRATION CONDITIONS

(ED. NOTE: These conditions were generally in place for all major emigration groups leaving Liverpool from 1848 until about 1856. Because of the problems of Cholera in entering the United States via New Orleans, and with the availability of rail travel, emigrants were routed through New York and Boston beginning in 1855.)

The following letter was written by Orson Pratt and published in the *Millennial Star*, Vol. 10, No. 16, August 15, 1848. It provides an insight into the conditions of those early Saints who emigrated from England through Liverpool. *(I have extracted only the portions of this letter pertinent to emigration. ORC.)*

GENERAL EPISTLE TO THE SAINTS THROUGHOUT ENGLAND, WALES, SCOTLAND, AND ADJACENT COUNTRIES, GREETING, —

I have been appointed to take charge of the business of the emigration of the Saints, and I wish now at the commencement to lay down a few rules and instructions in plainness, that you may know how to be guided in relation to this matter.

1. The time of emigration for the Saints, from Liverpool to New Orleans, will be from the early part of September until March.

2. Every person or family of the Saints, who wish to emigrate, and are prepared so to do, are requested to send me their address written in plainness, and also the ages and names of every man, woman, child, or infant that is going, and also one pound in money for each person, both old and young.

...

5. We shall publish in the *Star*, or by letter directed to the emigrants, the day and month on which every ship carrying Saints will sail; and all emigrants are requested to be in Liverpool at least three days previous to sailing, so as to make every necessary arrangement.

6. Let not the emigrants, when they arrive in Liverpool, crowd in upon the families of the Saints of this town and burden them. I have been told that in the time of emigration some of the families have had to prepare from 50 to 100 meals per day, for the visitors of the emigrating Saints. This must not be; it is too burdensome. The Saints should then come prepared to hire their own lodgings, and furnish their own meals.

...

8. The price of passage will vary within small limits, from time to time, depending on circumstances. It will probably never be less than 3 pounds, 5 shillings, and perhaps never exceed 5 pounds for adults. Children between the ages of one and fourteen will be about ten shillings less. Infants under twelve months free. The alteration in the fare of children is occasioned by the late American law, passed a few weeks ago, which has a tendency to increase the fare of both adults and children. By this law, the passengers on each vessel are not only limited to a smaller number than

usual, but each child over twelve months is counted as a full passenger, and must be furnished with the same amount of provisions as an adult. For this reason, many ship agents are requiring about the same fare for them as for adults.

9. In the fare, whatever price it may be, will be included the following amount of provisions for each passenger over twelve months old, as specified by law, namely:

good navy bread.....	33 lbs.
rice.....	10 lbs.
oatmeal.....	10 lbs.
wheat flour	10 lbs.
peas and beans	10 lbs.
potatoes	35 lbs.
vinegar	1 pint
fresh water	60 gallons
salted pork, free of bone	10 lbs.
and a sufficient supply of fuel for cooking.	

As the Saints will need tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, etc., together with many other articles not included in the above list of provisions, they are advised to purchase the same of me, as I can furnish them free of duty, and therefore much cheaper. You will also need tin ware, cooking utensils, provision chests, bedding, etc.

10. The Saints are expressly cautioned to be aware of men, who, with flattering words, will endeavor to take every advantage of them in order to filch money from their pockets. Such men are plentiful in Liverpool.

...

12. When the Saints shall have arrived in New Orleans, they are expressly cautioned to beware of all such persons as Lyman Wight, or any of his emissaries, who are endeavoring to decoy the Saints off into Texas, professing themselves to be Saints, when they are looked upon by our Church as apostates, acting in direct opposition to the order of the Church. All who follow them will be considered apostates, and not of us.

...

Orson Pratt

APPENDIX D

1856 – THIRD HANDCART COMPANY EDWARD BUNKER, CAPTAIN

(ED. NOTE: Names that are underlined are those people who are mentioned in John Parry's Journal.)

AXTON, Peter, wife, Margaret, child, John 11. BRIDGE, James 49. BROOKS, Samuel 65, wife, Emma 48, children, Mary 17, George 11, Francis F. 6. BUTLER, Ann 38, children, Elizabeth 13, William 8. BUTLER, John 26, wife, Jane 24. CHAPEL, Joseph 25, wife, Mary 24, child, Margaret 1. COUSINS, John 25, wife, Martha 24. DAVIS, Elizabeth, daughter, Ellen. DAVIES, Mary, and family. DAVIES, Hannah. DAVIES, George W. 32, wife, Hannah 23, child, Joseph 1. EDMUNDS, Nathaniel 26, wife, Jane 23, child, John 6. EDMUNDS, John 66. EVANS, David, wife Eliza Perkins. EVANS, Thomas David 23, wife Priscilla Merriman 22. EVANS, Letitia 20. EVANS, Thomas and son. EVANS, Thomas 37, wife, Mary 35, children, Thomas 9, Emma 8, Hyrum 5, Elizabeth 3, Joseph 1. EVANS, Hannah 74 (widow). EVANS, Abraham 47, wife, Mary A. 42, children, Jenkin A. 21, Elizabeth 12, Mary Ann 7 months. EVANS, Morgan 22, wife, Anne 19, child, Gwenllian 7 months. EVANS, Moses, step-sister, Louisa Royser. GILES, Thomas D. 35, wife, Margaret 34, children, Joseph 7, Hyrum 6, Maria 1. GRANT, David 39. HUGHES, William 49, wife, Elizabeth 49. HUGHES, Elizabeth 60. HUGHES, Ann 15. JAMES, John 27. JAMES, Sarah 15. JENKINS, John 25. JARMAN, Thomas 45, wife, Ann 54, children, Richard 11, John 9, Margaret 6. JENKINS, Henry 35, wife, Martha 45, daughter, Margaret 18. JENKINS, William 45, wife, Margaret 47, children, William 14, Elizabeth 12, Thomas 8. JOB, Hannah 26, daughter, Mary 8. JONES, Margaret. JONES, Owen, JONES, William 45, wife, Mary Ann 50. JONES, Thomas 58, wife, Ruth 49, daughter, Eleanor 26. LEWIS, Daniel 50. LEWIS, Enoch 36, wife, Jane 33, children, John 9, Martha 7. LEWIS, William 24, wife, Jane Davis 21. LEWIS, Elias 21, wife, Eleanor Roberts 22. LEWIS, David 30, wife, Anne 21, children, Joshua 5, Mary Ann 2, John 5 months. LANE, Elizabeth. LLEWELLYN, Mary 47, children, Edmund 21, John 18, Ann 17, Elizabeth 11. LLEWELLYN, Rees R. 27, wife, Ann 20. MATTHEWS, Anne 21. MATTHEWS, Hopkin 32, wife, Margaret 34, children, Elizabeth 10, Mary 9, Margaret 6, Joan 4, Alma 3. McDONALD, John 58. MORGAN, William 47, and wife. MORGAN, James 28. MORGAN, Thomas 28, and wife. MORRIS, Morris N., and wife. OWENS, Owen 18. ORTON, Samuel 22. ORTON, Alexander 19. PARRY, John 56, wife, Elizabeth 47, children, Winifred 18, John E. 14, Edward 12, Elizabeth 6. PARRY, John 38, wife, Harriet 28, child, Brigham 10 months. PARRY, Harriet 21. PARRY, Edward 29, wife, Eleanor 26. PARRY, Ann 21. PARKER, Margaret. PARKER, Barbara. PARKER, Robert. PERKINS, Ann 69, son, William. PHILLIPS, Edward 48, wife, Elizabeth 47, children, Elizabeth 21, Jacob 22, Sarah 16, Margaret 14, Mary 9. PHILLIPS, Louisa 18. REES, Thomas 39, wife, Margaret 37, children, Anne 16, Alfred 14, Sarah 11, Eleanor 9, Nephi 8, Maria 5, Lenorah 2. REES, Isaac 32, wife, Hannah 28. REES, Margaret 46, children,

George 15, Anne 13, Lodwick 10. ROBERTS, John R. 32, wife, Mary 34, children, William 12, David 11, Rosa 6, Mary 4, Margaret 2. ROBERTS, John D. 38, wife, Ann P. 33, children, Jacob 7, John Powell infant. ROBERTS, David R. 41, wife, Catherine 48, children, Robert D. 18, Thomas D. 15, Daniel 13, Ann 11, Elizabeth 9, Jane 6. SWANSON, Ane Kjerstine N. THOMAS, Eliza. THOMAS, Elvira J. 51, son, Edward 14. THAIN, John T. 26, wife, Margaret R. G. 23. THOMAS, Daniel 37. THOMAS, Ann 77. THOMAS, Margaret 46. WALTERS, Hannah 28, children, Maria 11, Thomas 6, Elizabeth 4. WALTERS, Elizabeth 17. WALTERS, Sarah 26. WATKINS, William, wife, Charlotte G. 22. WILLIAMS, Letitia 20. WILLIAMS, John 40, wife, Mary 42, children, Elizabeth 18, Sarah 16, Anne 14, Jane 12. WILLIAMS, Richard. WILLIAMS, Catherine 68. WILLIAMS, John 28, wife, Sarah 21, child, John Jr. 1.

—Source: *Our Pioneer Heritage*, vol 14, pp 312–13
Daughters of Utah Pioneers

APPENDIX E

ARTICLE WRITTEN BY JOHN PARRY JR. IN THE MILLENNIAL STAR

The following article appeared in the Millennial Star, published in Liverpool, England (Vol 29, No 20, Saturday, May 18, 1867. It is probably the item referred to in John Parry's Journal entry of April 25 of that same year.

GIFT OF HEALING by Elder John Parry, Jun.

The promises of our Lord and Savior Jesus Christ are true and faithful, and inasmuch as he has made a will, or Testament, it is but right and just that his followers should obtain the legacy that was therein left for them. He said that heaven and earth should pass away before his word should fail; therefore, we have the word of our Lord Jesus Christ for a foundation to our faith, and inasmuch as we have so abundant testimonies in Holy Writ, which were given for our benefit and edification, it is our privilege and our duty to profit thereby, that in the mouth of two or three witnesses every word or principle should be established.

The testimony of the ancient Apostles is, that God did confirm the promises of his Son to them, with signs following the believers. We will quote the following for example: -When Paul was at Lystra, he saw a man that was a cripple from his mother's womb, who believed Paul's testimony, and when he saw that the man had faith, he commanded him to stand upright on his feet, and he leaped and walked. Peter the Apostle met with a similar case at the gate of the Temple, who was also lame from his mother's womb, and by the faith that was in him, he was made whole. The Apostle James also testifies of the same blessings having been obtained, and gives instructions how and upon what terms the gift of healing is obtainable, -viz., that the duty of the sick is to send for the Elders of the Church, and the duty of the Elders is to pray over the sick, and anoint them with oil in the name of the Lord, and the promise is, the Lord shall raise up the sick.

The foregoing references are sufficient to show the conditions upon which the Lord imparted the gift of healing to the children of men. Both in the Church and out of the Church, the principle of faith was the requisite qualification before any blessing could be received, and the Apostle James informs the unbeliever, or even he who doubts the promises of God, not to think that he will receive any of the promised blessings. God would not justify himself in not being a respecter of persons, if he would withhold a blessing from an individual unless he had faith, and would willingly bestow a blessing upon another without faith; indeed, we find but one promise left to the unbeliever, and that is, damnation.

Furthermore, the Lord through the mouth of the Prophet Joseph Smith, reasons with men in the following language: -"Who am I, saith the Lord, that have promised and have not fulfilled? I command and man obeys not, I revoke and they receive not

the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo be unto such, for their reward lurketh beneath and not from above." The Prophet Moroni speaks of those that would deny the power of God, even in the healing of the sick, and pronounce as a woe upon all who deny the power of the Gospel.

All modern Prophets, even Joseph Smith and Brigham Young, the Twelve Apostles, and the Elders of the Church of Jesus Christ of Latter-day Saints, declare and testify to the Saints and to all people, that the gift of healing, with all other gifts and graces, are attainable by the restoration of the holy Priesthood, in which the power of godliness is vested; therefore, let the sick take courage, and exercise faith in the promises of God through his servants unto us in our day and generation, as the Gospel of Jesus Christ, and no other, has a promise of both this life and the life which is to come. Both are upon conditions, and when those conditions are complied with, the result is certain and sure; but if we comply not with the commandments of the Lord, the blessings will be withheld.

Therefore, let the Saints contend for the faith, which is being restored and given to the Latter-day Saints, by complying with the requirements of the Gospel, especially while we have such clouds of living witnesses of the manifestations of the power of God in healing the sick, even under our own observation. We have no room to doubt having been healed ourselves of sickness of a deeply distressing nature, by the laying on of hands and anointing with oil.

The Saints have often experienced the gift of healing from many kinds of complaints, not excepting those dreadful maladies, Cancer and Cholera; nor were those cases limited to the Church, for others seeing their neighbors healed, were constrained to apply, and having faith, were healed by the simple ordinances of the Gospel, as was Naaman the Syrian, by following the prescription of the ancient Prophet. Nor are the manifestations of the power of God in healing, restricted to this or to any other land, but in all the world, whether in the midst of the Rocky Mountains of America, the British Isles, or either India, may be witnessed the power of God in healing the sick; and at the same time we may, and sometimes do as and receive not, because we ask amiss, no doubt. But the Lord will not deny his worthy children, who walk uprightly before him, any necessary blessing. If we have not faith to receive a fullness of blessing at once asking, let us try and try again, even seven times if needs be, as the Prophet Elias of old did when he went to pray for rain.

Also a lesson has been given by our Savior, to the effect that men ought always to pray and not to faint. He was very well acquainted with the tender feelings of our Father towards his children, when he taught his disciples to continue to ask until they should receive, instancing the poor widow who went to the unjust judge, requesting him to avenge her on her adversary, which he did not for a while, but as she continued to trouble him, he at last consented to give her what she desired. The Lord often acts towards us, as we do towards our children. We do not always give them what they ask for at first, but by their continuing to ask, they very seldom go without, especially if their wish be lawful, and necessary for their good. Inasmuch as our heavenly Father is in possession of boundless mercies and blessings, and is more ready to give than we

are to ask, and is, moreover, searching for a place to impart and bestow his blessings, there is nothing that can deprive his covenant people of them but their unworthiness. Therefore, let the Saints live their religion, observe their covenants, and keep all the commandments of the Lord our God, so that they may be worthy of the fullness of the blessings of the everlasting Gospel. Sometimes we are required to fast and pray, in order to attain to certain blessings, but by complying with the requirements, I never have known it to fail, but always to prove successful.

Fasting and prayer, with giving alms to the poor, afford a proper evidence of sincerity and earnestness of purpose, as well as the existence of charity and love towards those who, although, children of one common Father, are less favored than ourselves, and contribute much to strengthen our faith. No man ever came into possession of great faith unless he were willing to sacrifice, and it is just as necessary and beneficial to us, and as acceptable today in the sight of God, as it was in the days of Abraham, David, Solomon, or any of the ancient worthies.

Should the afflicted not receive the desired blessings at first application, let them employ the same good sense in the exercise of their faith and works, that people do who employ any physician, they would often repeat their dose and perhaps increase it; so the holy anointing oil may be repeatedly and more plentifully used, applying it to the afflicted part of the body, or perhaps the whole body, and sometimes often repeating the ordinance, for to those who have faith it is of great efficacy. Not only is the promise that the prayer of faith shall save the sick, but if they have committed sins, they shall be forgiven them, and the Lord will raise them up. Many have been thus healed who could not be by any other means.

Here we may consider the importance of a pure and holy life on the part of the Elders, for in order to administer effectually in this and all the ordinances of the Church, it is necessary that they observe to keep the commandments of God, and as much as in them is, to live by every word that proceedeth from the Lord, and the counsels of his holy Spirit by the mouths of his servants who have been set in the Church to guide, and abiding in all the ordinances of the Church blameless. Then we shall have that pure and efficacious faith which will be most pleasing to God and the angels, and which will ensure that what we seal on earth will be acknowledged and sealed in the heavens.

The blessings of heaven which are in store for the children of earth, are in waiting for mortals to present their claims or petitions therefore, while God and the angels are ready and desiring to pass them out upon the presentation of those proper claims. No merchant was ever more ready to dispose of his goods for the proper currency, or bankers ready to pay the just demands against them, than are the heavenly Powers to redeem their promises to the believing children of earth – not only to forgive their sins, but to heal their sicknesses also.

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